


*The* CENTENNIAL ANNIVERSARY  
*of the*  
YALE DIVINITY SCHOOL  
OCTOBER 23-25, 1922

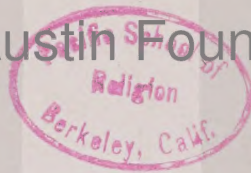
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# YALE UNIVERSITY

## THE CENTENNIAL CELEBRATION OF THE FOUNDING OF THE YALE DIVINITY SCHOOL

HELD IN CONNECTION WITH THE  
FOURTEENTH ANNUAL CONVOCATION

23-25 OCTOBER 1922



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# PROGRAM

MONDAY, OCTOBER 23

2:30 P. M. ASSEMBLY OF DELEGATES, FACULTY, AND STUDENTS, Memorial Hall, followed by procession to Battell Chapel.

2:45 P. M. DEVOTIONAL SERVICE, BATTELL CHAPEL

Conducted by Rev. HENRY HALLAM TWEEDY, D.D., *Professor of Practical Theology*.

HYMN NO. 37, "O God, our help in ages past." ISAAC WATTS.

INVOCATION

SCRIPTURE READING

HYMN NO. 349, "O God, beneath Thy guiding band." LEONARD BACON, B.A. 1820.

ADDRESS

President JAMES ROWLAND ANGELL, LITT.D., LL.D.

COMMEMORATIVE HYMN, "LUX ET VERITAS."

Words by Rev. BENJAMIN WISNER BACON, D.D., LITT.D., LL.D., *Buckingham Professor of New Testament Criticism and Interpretation*.

Music by DAVID STANLEY SMITH, MUS.D., *Dean of the School of Music*.

God of our fathers, who didst crown  
Their faith with high achievement here,  
Whose gift of wisdom comes not down  
Save to the lowly listening ear.  
Eternal Word, be with us still,  
Send forth Thy light,  
Send forth Thy truth,  
Let them lead us, let them bring us to Thy holy hill.

Thou hast decreed that none should seek  
In vain to know thy righteous ways;  
As Thou didst then make strong the weak  
Renew the grace of former days.  
That we may know and do Thy will,  
Send forth Thy light,  
Send forth Thy truth,  
Let them lead us, let them bring us to Thy holy hill.

In every age through faith and prayer  
Thy truth has made men strong and free;  
Be ours this saving work to share  
In partnership with Christ and Thee.  
With heavenly flame our bosoms fill,  
Send forth Thy light,  
Send forth Thy truth,  
Let them lead us, let them bring us to Thy holy hill.

As in the wilderness of old  
Thy glory led the marching host,  
Grant us, as vaster worlds unfold,  
The guidance of the Holy Ghost.  
Thou who dost endless life instil,  
Send forth Thy light,  
Send forth Thy truth,  
Let them lead us, let them bring us to Thy holy hill.

#### HISTORICAL ADDRESS

Rev. HENRY BURT WRIGHT, PH.D., *Stephen Merrell Clement Professor of Christian Methods.*

HYMN NO. 285, "*I love Thy kingdom, Lord.*" TIMOTHY DWIGHT, B.A. 1769.

#### BENEDICTION

7:30 P.M. DINNER IN THE PRESIDENT'S ROOM, MEMORIAL HALL

Presiding Officer: Dean CHARLES REYNOLDS BROWN, D.D., LL.D.

#### *Speakers:*

Rev. WILLARD LEAROYD SPERRY, D.D., *Dean of The Theological School in Harvard University.*

Rev. ARTHUR CUSHMAN MCGIFFERT, PH.D., D.D., LL.D., *President of Union Theological Seminary.*

Rev. JOSEPH ROSS STEVENSON, D.D., LL.D., *Dean of Princeton Theological Seminary.*

Music by the Divinity School Quartette.

Rev. JAMES ALBERT BEEBE, D.D., *Dean of the Boston University School of Theology.*

Rev. GEORGE EDWIN HERR, D.D., *President of Newton Theological Seminary.*

Rev. HUGHELL EDGAR WOODALL FOSBROKE, D.D., *Dean of the General Theological Seminary.*

HYMN: "*A mighty fortress is our God.*" MARTIN LUTHER.

#### TUESDAY, OCTOBER 24

9:30 A.M. MARQUAND CHAPEL

Unveiling of tablet to Rev. TIMOTHY DWIGHT, B.A. 1849, *Professor in the Yale Divinity School, 1858-1886; President of Yale University, 1886-1889.* Rev. WARREN JOSEPH MOULTON, PH.D., D.D., LL.D., *President of Bangor Theological Seminary.*

9:45 A.M. DIVINITY SCHOOL QUADRANGLE

Planting of Centennial Ivy, by the Students of the School. Speaker: Rev. JOHN WESLEY PRINCE, B.D. 1919.

10:00 A.M. LAMPSON LYCEUM

#### ADDRESS

The Relation of the Divinity School to the Churches. Rev. ANSON PHELPS STOKES, D.D., LL.D.



10:30 A.M. ALUMNI LECTURE

The Teaching Ministry. Professor BACON.

11:30 A.M. ALUMNI MEETING

Presiding Officer, Rev. SAMUEL CLARKE BUSHNELL, President.

12:30 P.M. ALUMNI LUNCHEON, Yale Dining Hall.

LAMPSON LYCEUM

2:00 P.M. LYMAN BEECHER LECTURE

The Art of Preaching. I. The Significance of the Sermon. Dean BROWN.

3:00 P.M. NATHANIEL W. TAYLOR LECTURE

The God of the Early Christians. I. The God of Jesus and of Paul. President McGIFFERT.

8:00 P.M. OPEN MEETING IN CENTER CHURCH

Rev. SAMUEL CLARKE BUSHNELL presiding.

ADDRESS

Church Unity. Right Rev. EDWIN STEVENS LINES, D.D., *Bishop of Newark, New Jersey.*

ADDRESS

The World Outlook. Rev. FRANK MASON NORTH, D.D., LL.D., *President of the Board of Foreign Missions of the Methodist Episcopal Church.*

WEDNESDAY, OCTOBER 25

9:00 A.M. DAY LIBRARY. Display of Bibles, Jonathan Edwards' desk, and manuscripts.

9:30 A.M. SPRAGUE MEMORIAL HALL

ADDRESS

The English Bible. Rev. JOHN EDWIN WELLS, PH.D., *Professor of English in the Connecticut College for Women.*

ADDRESS

Contributions of the Yale Divinity School to Theological Literature. Rev. SHIRLEY JACKSON CASE, PH.D., D.D., *Professor of Early Church History and New Testament Interpretation in the University of Chicago.*

11:00 A.M. NATHANIEL W. TAYLOR LECTURE

II. The God of the Early Gentile Christians. President McGIFFERT.

LAMPSON LYCEUM

2:30 P.M. LYMAN BEECHER LECTURE

II. The Basis of the Sermon. Dean BROWN.

4:00 P.M. NATHANIEL W. TAYLOR LECTURE

III. The God of the Theologians. President McGIFFERT.

5:00 P.M. TROWBRIDGE LIBRARY

Reception for Guests, Alumni, and Friends of the School.

## OPEN MEETING IN CENTER CHURCH

8:00 P. M. LYMAN BEECHER LECTURE

III. The Setting of the Sermon. Dean BROWN.

General Communion Service of the Churches and the Divinity School. Dean BROWN and Rev. HARRY ROBERTS MILES in charge.

## ANNOUNCEMENTS

### LYMAN BEECHER LECTURES

The remaining lectures of this course will be given in Lampson Lyceum as follows:

- IV. The Content of the Sermon. Thursday, October 26, 4 P. M.
- V. The Measure of the Sermon. Monday, October 30, 3 P. M.
- VI. The Delivery of the Sermon. Tuesday, October 31, 4 P. M.
- VII. The Lighter Elements of the Sermon. Wednesday, November 1, 5 P. M.
- VIII. The Soul of the Sermon. Thursday, November 2, 4 P. M.

### NATHANIEL W. TAYLOR LECTURES

The final lecture of this series will be given in Lampson Lyceum on Thursday, October 26, at 11:15 A. M. Subject: The God of the Theologians.

### LIBRARY EXHIBITIONS

In connection with the Centennial the University Library has arranged three exhibitions, in the Divinity School, as follows:

DAY MISSIONS LIBRARY. An exhibition of the English Bibles from early times to the American Revision has been designed to illustrate the lecture on the English Bible by Professor Wells. It will include the first edition of the King James ("Authorized") translation of 1611, and original editions of most of the translations which prepared the way for it.

TROWBRIDGE REFERENCE LIBRARY. Books published by the Professors and Assistant Professors of the Divinity School since its foundation.

LIBRARY OF RELIGIOUS EDUCATION, EDWARDS HALL. A representative collection of the writings of graduates of the Divinity School.

The three exhibitions will be on view on Sunday, October 22, from 2 to 6 P. M.; and on Monday, Tuesday, and Wednesday, October 23 to 25, from 10 to 12 A. M., 2 to 6, and 7 to 8 P. M. The public is cordially invited.

### NEW HAVEN SYMPHONY ORCHESTRA CONCERT

A concert will be given by the New Haven Symphony Orchestra in Woolsey Hall on Tuesday afternoon, October 24, at 4 P. M. Tickets at seventy-five cents each may be purchased at the door.









# THE CENTENNIAL ANNIVERSARY OF THE YALE DIVINITY SCHOOL, OCTOBER 23-25, 1922

By HENRY HALLAM TWEEDY, D.D.  
Professor of Practical Theology

THE Centennial of the Founding of the Yale Divinity School, held in connection with the Fourteenth Annual Convocation, was celebrated on three glorious autumn days—October 23-25. Not that the glory was always or only in the skies. On the contrary, that memorable Monday afternoon, when drops fell upon the academic procession as it wended its way from Memorial Hall to Battell Chapel, was one of the brightest hours in the entire celebration. Furthermore, if there is anything in the old saying—that when rain falls on a wedding day, it is raining money—the weather may have been prophetic of the success of the campaign for an additional endowment of \$1,500,000, which is being launched on behalf of the School. For the present buildings are quite outgrown. An administration building, a chapel, more and larger lecture rooms and seminar rooms are pressing needs, while the plans call for several new professorships. But whatever the outcome of the campaign—and there is abundant reason for anticipating success—the close of the century of service and the beginning of the new was marked with a dignity, beauty and effectiveness, both in the ceremonies and in the messages, which in the minds of those privileged to attend will never be forgotten. The days were mountain-top experiences which boded good things for the School and for all who hold it dear.

## THE OPENING SESSION.

The celebration began with a devotional service in Battell Chapel, at which the Centennial Hymn, written by Professor Bacon and set to music by Dean Smith of the School of Music, was sung by the College Choir. On behalf of the University President Angell brought greetings and congratulations, discussing the advantages enjoyed by theological schools placed at the heart of great universities, and appreciating the services rendered by this, the second oldest of the graduate schools at Yale. This was followed by the historical address by Professor Wright, the result of six months of study and research in preparation of the Alumni Catalogue, soon to be published. Not only the story of the growth of the institution, but illuminating discussions of its impress on national and international welfare made the paper a thing of life and power. The service of the Divinity School to the churches, to missions, to theology, to higher education, to literature, to social and religious life, to political life and to international relationships were all touched upon, closing with

representative sketches of heroic souls who, though they will never find places in the Hall of Fame, flooded their fields with the spirit which alone, here or hereafter, can make heaven. At this point in the ceremonies the Boston University School of Theology, in which Dean Brown was trained, conferred upon him the degree of Doctor of Sacred Theology, the representative of the School being Rev. James A. Beebe, D.D., its present Dean.

## THE CENTENNIAL BANQUET.

The number of guests wishing to attend the Centennial Banquet in the evening was so large that the place had to be changed from Memorial Hall to the University Dining Hall. At the speakers' table were gathered the heads and representatives of sister institutions and various universities and colleges, together with the distinguished guests, though not a few of these preferred to sit with their classes in other parts of the hall. Dean Brown presided, and introduced as speakers Dean Sperry of the Theological School in Harvard University, President McGiffert of Union, President Stevenson of Princeton, Dean Beebe of the Boston University School of Theology, President Horr of Newton, and Dean Fosbroke of the General Theological Seminary. It was a great gathering, brilliantly set in what is one of the largest and most beautiful dining halls in our country, and the addresses, filled with helpful messages and fraternal greetings, made the occasion doubly memorable.

The exercises Tuesday morning began with the unveiling in Marquand Chapel of a tablet to President Dwight by President Moulton of Bangor University, who paid a beautiful and well-deserved tribute to the great leader and teacher who rendered such memorable service in one of the most critical periods in the life of the School. This was followed by the planting of the Centennial Ivy in the Quadrangle, with an address by Rev. John W. Prince, a Fellow of the School in 1919. The guests then moved on to Lampson Lyceum for the address on the Relation of the Divinity School to the Churches, by Rev. Anson Phelps Stokes, D.D., formerly the secretary of the University, and one of the School's wisest counsellors and most helpful friends.

The Alumni Lecture on "The Teaching Ministry," by Professor Bacon, marked one of the sunniest heights reached in the entire celebration. Not only the profound scholarship, which has brought to the speaker degrees and honors from both sides of the Atlantic, but the religious

warmth and evangelical zeal, which have little chance to be revealed in his technical writings, together with the power and beauty of his personality, brought his hearers to a high pitch of enthusiasm. Not content with the mere clapping of hands, they arose in a body and greeted one who had so admirably expressed the spirit of that fearless love of truth, coupled with boundless loyalty to the God revealed in the person and teaching of Jesus, which has ever characterized the life of the School. This was followed by the Alumni Meeting, which was in charge of Rev. Samuel C. Bushnell, and the Alumni Luncheon, provided by the generosity of one of the alumni in the University Dining Hall. At this time action was taken by the various classes looking toward the raising of \$125,000 for the endowment of the Dean's Chair.

It was fitting that the evening sessions on Tuesday and Wednesday should be held in the historic First Church of Christ on the Green, with which the School has always been so closely associated. Rev. Nathaniel W. Taylor was released from its pastorate that he might take up his great work as Professor of Systematic Theology in the new institution, and the ties binding together the School and the Church, whose present pastor, Dr. Oscar E. Maurer, is an alumnus, have always been warm and deep. Here an address was given by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, on "Church Unity", followed by an address on "The World Outlook", by the President of the Board of Foreign Missions of the Methodist Episcopal Church, Dr. Frank Mason North, whose famous hymn, "Where Cross the Crowded Ways of Life", was sung. On Wednesday evening, in the same place, at the close of Dean Brown's third Lyman Beecher Lecture, the Centennial Celebration reached its fitting close and climax in a General Communion Service of the Churches and the Divinity School, which was in charge of Dean Brown and Rev. Harry R. Miles.

The Nathaniel W. Taylor Lectures on Theology were given by President McGiffert of the Union Theological Seminary. Dr. McGiffert chose as his theme "The God of the Early Christians", discussing it in four lectures dealing with the God of Jesus and of Paul, the God of the early Gentile Christians, and the God of the Theologians. Dr. McGiffert's broad scholarship and mastery of the literature of the period brought forth some challenging theories full of stimulus and interest. Those who heard the lec-

tures will be glad to know that Dr. McGiffert plans to enlarge the series and publish them in a volume, so that his ideas may have the prolonged and careful study which they so richly deserve.

LYMAN BEECHER LECTURES BY DEAN BROWN.

The Lyman Beecher Lecturer on Preaching was, for the second time in that great series, Dean Brown. Only the repeated and insistent demand of the Faculty and Corporation induced Yale's "cheerful Dean" to accept the invitation which Providence as well as the University authorities thrust upon him. For, as he himself pointed out in his introductory remarks, England's "gloomy Dean", Dean Inge, who some years ago accepted the School's invitation, was prevented once more from crossing the ocean; Prof. Harry Emerson Fosdick was unable to come, though he will deliver the course at the Convocation in 1924; and President Hutchins, formerly of Oberlin and now of Berea, was so engrossed in his new and absorbing duties that he felt himself compelled to decline. Dean Brown, accordingly, chose to look upon himself as playing the rôle of the bramble in the famous parable of the trees, though this particular briar seems to be bringing forth an unusual crop of homiletical figs and to be blossoming like the rose.

So many years had elapsed since a Lyman Beecher lecturer had given a course on the technique of the sermon that Dean Brown selected as his theme "The Art of Preaching". To give an abstract would be as impossible as to present in a few paragraphs any conception of the content, life and power of the lectures by his illustrious predecessor, Henry Ward Beecher. In fact, no small number of the alumni and students are wondering whether they have not listened to a series which will become quite as much a classic, marked by the same abounding life, bubbling over with playful but pungent humor, expressed in the clearest and most sparkling Anglo-Saxon, and flooded with the power and beauty of a "big human", a dynamic soul.

The series has been published and will find its place upon the desks of thousands of ministers. We congratulate both them and their parishes. In content, form and variety their sermons should be surcharged with new power.

A CENTENNIAL VOLUME.

In marking the Centennial of the School the first plan was to bring forth an entire series of volumes by the members of the Faculty. This, however, formed a very large undertaking, which could be completed only years after the Centennial had passed into history. It seemed much wiser, therefore, to concentrate the energies of the Faculty upon a single volume, representing their various departments and interests, which could appear on time. This was accordingly done, and "Education for Christian Service" came hot from the press just three days before the celebration began. The volume, which is a substantial one of three hundred and fifty pages, contains chapters on the Training of a Minister, by Dean Brown; the Historical and the Spiritual Understanding of the Bible, by Professor Porter; the Modern Approach to the Old Testament, by Professor Dahl; New Testament Science as a Historical Discipline, by Professor Bacon; the Literary Qualities of the English Bible, by Professor Dinsmore; Theology in a Scientific Age, by Professor Macintosh; Training in Worship, by Professor Tweedy; the Importance of the Æsthetic Consciousness in its Bearing on Religious Education, by Professor Sneath; Church History and Progress, by Dr. Bainton; the Function of a Theological Seminary in the Enterprise of Missions, by Professor Archer; the Educational Service of the Christian Churches in the Twentieth Century, by Professor Weigle; and the Study of Christian Evangelism, by Professor Wright. It is a matter of sincere regret that Professor Latourette, who was absent on an important mission in China, was prevented from making his contribution to the volume. In addition to this a special Divinity School number of the *Yale Alumni Weekly* was published, illustrated with pictures of famous members of the older faculties, and con-

taining articles by present members on the contributions made by the School and its alumni to the life of the world during the wonderful century just past.

INTERESTING LIBRARY EXHIBITS.

During the Convocation, thanks to the kindness of the University librarian, Mr. Keogh, and his staff, there were three interesting library exhibits; one of the writings of members of the Faculty in the Trowbridge Reference Library, a second of selected writings by the alumni in the Sneath Memorial Religious Education Library, and a third exceedingly interesting and valuable collection of Bibles, with either facsimiles or originals of all the famous editions, from the single fragment remaining of Tyndale's Bible to the revisions of our own time. These exhibits were made doubly helpful by two exceedingly interesting addresses: one by Professor Wells, of the Connecticut College for Women, on the English Bible, and the other by an alumnus, Professor Shirley Jackson Case, of the University of Chicago, on Contributions of the Yale Divinity School to Theological Literature. At the reception, given by the ladies of the Faculty in the Trowbridge Library on Wednesday afternoon, Jonathan Edwards' desk, with a collection of his sermons and manuscripts, was shown. Other interesting relics—the table around which the revisers sat, now kept in the Day Missions Library, for example, and a manuscript of Horace Bushnell—were also exhibited to the alumni and guests.

Such celebrations are red-letter days in the history of any institution. They hallow the past, enrich and empower the present, and prepare for greater and more glorious service in the days that are to come. This Centennial at Yale has brought to the institution, to its alumni and to all who shared those inspiring days a rich and abiding legacy. It now remains to write into the history of the next century an equally glorious record as the graduates of Yale strive to build up and strengthen the Christian Church and to toil for the salvation of the world.

## ADDRESS

By JAMES ROWLAND ANGELL, Litt.D., LL.D.

President of Yale University

It falls to the lot of another speaker to trace for us this afternoon the remarkable history of the Yale Divinity School. For my own part, and so far as concerns the past, I accordingly content myself with expressing on behalf of the University our deep pride in the brilliant record of this venerable division of our

institution, and our abiding confidence in the great future which lies before it.

In the few moments which are allotted to me on the program of the afternoon, I beg leave as a layman to bring to your attention a few considerations touching the place and function of a divinity school in our contemporary life.

If our divinity schools are to appeal to the rank and file of thoughtful and right-minded people, they must so conceive their functions as to identify them with service to the general spiritual and moral needs of men of every persuasion. In this case they can conscientiously and effectively appeal for support to every



worthy element in the community. If, on the other hand, they are to conceive themselves simply as professional training schools for the promotion of sectarian conviction and for the perpetuation of particular conceptions of the gospel of Jesus Christ, their field instantly is limited and they at once cut themselves off from large ranges of sympathetic support which otherwise they might reasonably expect to enjoy. This demand to serve the spiritual needs of man, conceived thus broadly, imposes on these schools a task of extraordinary difficulty. To be true to one's own faith and conviction, while still fostering a tolerant respect and sympathy for quite divergent views, is, for one who attempts to lead and guide his fellows, a problem of the most perplexing kind. In no one of our professional schools is the demand for penetrating, alert and flexible thinking more imperative. In none is the task of preserving the spirit of the old, while adjusting it to the ever-changing conditions of the present, so insistent and so baffling. In a sense, human nature remains unchanged. In any event, it changes only very slowly and in periods of time covering epochs rather than generations. Practically, therefore, the spiritual crises of a soul living two thousand years ago may be substantially identical with those of men living to-day. But the forms in which these crises present themselves are so different as ever to call for fresh analysis and for a reinterpretation of old truth.

Not least perplexing of the problems of the modern divinity school is the fact that large and influential portions of the community no longer look to the church or the ministry for religious guidance. Either they feel no need for such assistance or they turn to other sources for whatever they require. Another aspect of the same situation is reflected in the generally admitted fact that during the last two generations, a decreasing proportion of the ablest minds have devoted themselves to the ministerial calling. Whether these circumstances simply reflect the ebb and flow of religious interest repeatedly observed in previous history, or whether they imply a more serious dislocation of human beliefs, time alone can tell. Meantime the facts, if such they be, can only constitute for the courageous divinity school a challenge to set its house in order and to make certain that, through whatever forms, the essential spiritual and moral needs of men are met.

The paramount business of a divinity school is, I take it, to train up men fit to assume charge of the churches of the Christian community. In point of fact, the progressive modern school does much more than this. There are dozens of demands made for moral and religious

leadership outside the office of the pastor or priest, and for these as well as for the clerical profession itself the active modern divinity school is eager to afford training. It is quite unnecessary for me in this presence to rehearse the list of these demands. Suffice it to say that in the fields of missions and of religious education, to mention but two, there are abundant calls for forms of service quite distinct from that of the typical pastorate, which nevertheless demand peculiar personal qualities and sound training adequately to meet the human needs involved.

It might almost be said that the modern divinity school has made it its business to minister to all moral and spiritual needs in man which are not adequately cared for by other competent agencies. Beginning with the sole purpose to train up a scholarly ministry for the churches, the American divinity school has found itself compelled, by the logic of events and by its laudable desire to let no opportunity for service go unimproved, to expand its work in many directions. In the last analysis the success or failure of a divinity school, its ability to gain adequate support from the community and to attract for training into its halls a reasonable share of the ablest men in each generation, will be determined by the measure in which it really serves the great social function which it has claimed for its own. Like other human institutions, it must stand or fall according as it meets or fails to meet an enduring human need.

Training for the roll of leadership in the Christian world has always carried with it a certain ambiguity which has again and again been reflected in the formation of sects and in the theory of professional training. On the one hand, there is the attitude which holds that the essence of the teachings of the Lord and the elements of Christian living are so simple as to be accessible to the most rudimentary intelligence. Leadership accordingly on this view rests upon innate spiritual insight and upon complete devotion, rather than upon unusual intelligence or formal training. Over against this relatively primitive position has been the contention, generally prevailing, that, however simple the essence of the Christian gospel, provision must be made to deal on terms of equality with critical and scholarly intelligence and further provision to direct with wisdom the multi-fold forms of organization which religious belief and practice has always and inevitably developed. This latter view has been entertained without prejudice to the doctrine that innate spiritual qualities and utter self-sacrificing devotion are in-

dispensable for the highest forms of success and not irreconcilable with technical training of a high order.

In conclusion, I venture to comment upon what seem to me to be the outstanding advantages of a divinity school established as an organic part of a great university in contrast to schools which conduct their work apart from other educational interests. We have abundant instances of professional schools of various kinds set up as independent enterprises, and side by side with these we have now more commonly schools organized as intrinsic elements of a university. I believe it to be the common judgment of all competent observers that the latter arrangement lends to the work of a professional school an atmosphere and background tending greatly to enrich and liberalize the professional training given. I believe this observation to be peculiarly true of a divinity school, which for many reasons stands in especial need of close contact with the general world of scholarship and more particularly with the representatives of virile youth who abound so profusely in our university communities. It seems to me quite clear that not a few of the striking achievements of our own Divinity School have been attributable to its strategic position in this regard.

Now this institution whose founding we celebrate to-day comes forward after a brilliant record of service covering a full century and states its needs—needs which it feels must be met if it is to enter upon its second century of work with a reasonable chance to make its full contribution to the life and progress of our time. It wants larger, more commodious and effectively arranged quarters. Unlike many of its sister schools, its numbers are increasing and the old accommodations are literally outgrown. But still more important it wants additional professors to cover fields not now adequately cared for. For these professors it must secure men of solid learning, wide experience and outstanding reputation. Of the two kinds of needs I would prefer that the demand for men be met first. But surely the record of the last century has justified the hope that generous friends may see to it that both requirements are abundantly provided. Certainly the University will welcome gifts directed to these purposes, for it is resolved that all its schools shall be manned and equipped in the most effective manner, and it cannot rest content so long as any one of them is handicapped by lack of resources. Let us hope that one hundred years hence our successors looking back may truthfully say that we of this generation were faithful to the great trust confided to us.



## HISTORICAL ADDRESS

By HENRY BURT WRIGHT, Ph.D.  
Clement Professor of Christian Methods

IN the spring of the year 1822 a document of great significance in the history of theological instruction at Yale was submitted to the Prudential Committee of the Corporation. It was signed by Dr. Eleazer T. Fitch, Livingston Professor of Divinity, and was supported by a paper containing the College Faculty's hearty endorsement of Dr. Fitch's proposal. The action taken by the Corporation on this petition, at its September meeting in the same year, just a century ago, is the event which we to-day commemorate.

It is well that, at the outset, we should have clearly in mind the exact nature of the Corporation's action in response to Dr. Fitch's request. In no sense can it be said to have marked the beginnings of theological instruction at Yale, as had been the case with the act regarding medical instruction in the year 1813. The three oldest training schools for the ministry in America, in fact if not in name, are Harvard, founded in 1636, William and Mary, in 1693, and Yale, in 1701. The charter of William and Mary states the primary object of the college to be that the church of Virginia may be furnished with a seminary of ministers of the gospel. That Harvard and Yale had similar aims Professor Fisher demonstrated convincingly in his semi-centennial address of 1872, quoting the concurrent testimony of Professor Kingsley, President Woolsey and Dr. Leonard Bacon that the education of ministers was the most prominent object which the founders of both colleges had in view and that the curricula presupposed that the students would choose the clerical professions, the institutions being thus, in fact and in design, theological seminaries, although not exclusively such. In his petition to the Prudential Committee, Dr. Fitch especially stresses this point, noting that up to the year 1765 over four hundred worthy ministers had received their theological training at Yale; "and," he continues, "since then several times that number have been graduated, a great portion of whom have also received their theological education here."

Neither did the action of the Corporation mark the institution of a regular department of theological instruction at Yale. Hitherto such a department had existed in the undergraduate college parallel to those of literature and science. The subscription paper which had been privately circulated in June, 1822, three months before the Corporation had taken action on Dr. Fitch's proposal, speaks of securing funds to support an additional

Professor or Professors "in the Department of Theology in Yale College." "A systematic course of education in theology has been maintained in the college for a long succession of years," the Yale Faculty Letter of 1822 reads, "and a great number of able and devoted ministers have, by the blessing of God, been thus raised up for His service. . . . A question of great moment is therefore presented to the friends of religion; shall the department of theological instruction be now abandoned, or shall an effort be made to extend this department and place it on a respectable and permanent foundation?" In its letter appealing to the citizens of New Haven for funds with which to launch the new undertaking, the Corporation states that, for purposes of administration it is "now proposed to separate the Department of Theology from the College"; the instruction in literature and science which the latter had hitherto afforded side by side with theology presumably to be thereafter regarded as preparatory to higher education in the theological field. In its final vote of September 6, authorizing the new project, the Corporation characterized its action as "commencing the establishment of a theological institution in Yale College."

A theological institution with a corporate being, but one in Yale College and a part of it—not segregated from Yale and apart from it—is was this for which Dr. Fitch pleaded with rare tact and skill, and pleaded successfully, in his petition of April 23, 1822. Fourteen years before, a theological institution with a corporate being, segregated from a school of higher learning and apart from it, had opened its doors on Andover Hill, as a result of of the distrust felt by the friends of orthodox religion over the appointment in 1805 of a pronounced liberal to the Hollis Chair of Divinity in Harvard College, and in the interval other denominations had hastened to safeguard their creeds by establishing similar segregated seminaries of their own.

Certain advantages to be gained in having a theological school of corporate being, distinctly graduate in character, with an administration and adequate faculty of its own, Dr. Fitch readily admitted. Indeed, they had proven almost compelling to the student mind when contrasted with the present crippled condition of the department of Theology in the undergraduate college at Yale, whose field was constantly being encroached upon by the perfectly just claims of the newer and attractive departments of Belles Lettres

and Science. Dr. Fitch states frankly his dilemma. To advise men to remain at Yale as matters were, under disadvantages to themselves, was repugnant to his feelings; to refuse them instruction seemed abandoning the important design of his office, and he had hitherto avoided the decision himself by stating the superior advantages to be enjoyed elsewhere, and engaging in the instruction of those who, after all, chose to remain. But that these superior advantages which Andover and the segregated seminaries possessed, they possessed by virtue of their isolation from the university, he did not for one moment grant. Rather were these, to quote his own words, the direct result of the patronage of the wealthy, and this it would be possible for Yale to secure. For one principle he pleaded with the earnestness born of settled conviction, and it was this—that theological schools should not be separated from schools of philosophy,—both because of the immediate advantages accruing to the students themselves, and the later benefits to be derived from such an association by the Church of Christ. In an hour when the seminary idea of theological training in isolation was at the height of its popularity, and distrust of academic learning was rapidly gaining ground, Dr. Fitch's championship of, and fidelity to an unbroken tradition of university training for ministers, backed by his own sacrificial gift of nearly \$1,700 to the fund for its realization, justly entitle him to a large share of the credit for what Professor Bacon has termed Yale's most important contribution to the development of theological education in America.

Three-quarters of a century later, at Yale's Bicentenary, Dr. Theodore T. Munger restated the case of university training for ministers as contrasted with the experiment of isolation, in the light of the results of seventy-five years, affirming "the indispensability to sound intellectual growth in the preacher of the illuminating light of the university which by its nature is broad and clear, conservative and progressive. But a segregated school of theology," he urged, "is almost necessarily partial and partisan. The leading theologian or exegete gives a bias in one direction or another. Or an endowment, or some fixed relation to a denomination, may swing it one way or the other. Hence there is no freedom or range of thought wider than that dictated by a dead or a living majority of the representatives of the denomination. What can be more absurd than to educate young

men for the ministry of the present in accordance with a theology prescribed by the past? They may escape the snare, but the intention is that they shall not escape it, in which case the student must be false to the present if he is true to the past. But the university is bound to nothing but its own inherent fidelity to the pursuit of knowledge. Bind it by a single thread of authority and its verdicts no longer have value. It is just here," he contended, "that the university serves the preacher. It has taught him, at least, to look at a question on all sides; to gather all the facts pertaining to it; to weigh precedents; to handle the past with mingled reverence and courage, and to hold the present as equally sacred and more imperative. It is the enemy of cranks of whatever sort. It shuts off crudeness, and ill-digested knowledge, and superstition, and hasty inference, and dogmatic assumption. It knows dogma only in the light of history, where it is respected and held for what it is worth. It judges all things, but with caution and humility and charity. Its charmed circle excludes authority and ecclesiasticism, and all catch-words—such as conservative or radical. Now all this is what the student of theology specially needs to feel and to keep in mind; and to that end he needs to breathe the full air of the university. . . . Here one comes into an atmosphere that makes one forever ashamed of all narrowness and bigotry and uncharity and irreverence toward God and man; from these things he is held back by the breadth of his vision and the depth of his sympathies."

Of "credal" tests for the professors of the new school, in the accepted sense of the term, other than the regular expression of loyalty to the churches or satisfactory evidence of religious character, required of all tutors and professors in all departments at Yale since 1817, there were none. Of sacred obligations in common with all the other professors of all other departments, there was one—a life pledged to the double quest of "light and truth"—the willingness to pay the price in moral and spiritual struggle which the realization of the seer's vision from beyond the veil always entails—and when light begins to break, the fearless testing of each step of progress in the face of all scientifically established fact to see if the revelation be indeed from God. And granted a dedication to these two ideals in any man, what "credal test" need we require of him more? That the quest of light alone, without the corrective of the quest of truth, all too often ends in delusion and error, few will be disposed to deny. Less generally recognized, yet no whit less disastrous, is the quest for truth alone, divorced from the

quest for light. Its issues are as frequently the sterility of pessimism, and often moral breakdown. Yale places fearlessly in the hands of all her sons the open book of knowledge; yet between them and its pages, like the twin, inseparable lenses of a reading glass, through which alone their contents can be correctly apprehended and interpreted, rise the two Hebrew words, *Urim ve Thummim*, *Light and Truth*.

If we cast the eye backward over the history of the School and its faculty in the century since it became a separate department of Yale, four rather clearly defined periods stand out, each of a quarter-century—two of them, the first and the third, eras of brilliant constructive theological thinking with more than local influence—each followed in turn by a period of political and intellectual upheaval in the outside world, when national or international conflict turned men's minds from reflection to action and the resulting chaos necessitated within the School itself the facing of the more immediate problems of reconstruction and adaptation to new conditions. The first period from 1825 to 1850 has been well characterized by a recent writer as the period of "doctrine and doctrinal ethics, the time of Lyceum lectures and debating societies, when everybody wrote essays and poems and the local paper printed them—when the pulpit was still a power, the editorials in newspapers influenced elections and political issues were moral issues." In the School's history it was the era of the "New Haven Theology," a sane and constructive liberalism, evangelistic in its fruits—an era made ever memorable in the annals of American Christianity by the names of Nathaniel W. Taylor, Eleazer T. Fitch, Chauncey W. Goodrich, and Josiah Willard Gibbs.

In the second period, from 1850 to 1875, the interest in dogmatic theology had largely waned before the all-absorbing themes of abolition and the maintenance of the Union, and later, the problems of reconstruction. It was a day when those who were to train the spiritual leaders of the coming generation must think in concrete terms of men and money, as they built for an age whose intellectual activity was to compass other fields than the ones which had engaged the attention of the champions of the "New Haven Theology." And in those dark and trying days, when, at the country's call for men, the attendance of students fell to a mere handful, when resources dwindled, and death laid its heavy hand upon the faculty, Yale Divinity School lacked not its Strong Heart, the far-sighted master-builder—wise in counsel, indefatigable in effort, generous to a fault if his personal interests alone were considered,—Timothy

Dwight. And so wisely did Timothy Dwight build in the years of transition in the sixties, with the loyal assistance of the colleagues, who, one by one, were gathered at his side, that the Semi-Centennial in 1872 found the faculty again complete, the class rooms crowded to the doors with students, and the resources of the School replenished beyond all expectation.

The School now entered upon the third period of its history, that of the last quarter of the nineteenth century. Again men's minds were free to turn to reflection, but of a somewhat different sort. It was the day of critical inquiry into "the relation of religion to the discoveries and conjectures of natural and historical science, and the miraculous life and person of Christ and His work among men and for them"—a day when sources were examined afresh to insure absolute accuracy, and when the very foundations of belief were challenged. To the American Revision of the Old and New Testaments, which was begun just half a century ago this fall, the School contributed the careful scholarship of three who were or had been connected with its faculty, all alumni,—ex-President Theodore T. Woolsey, George E. Day, and Timothy Dwight. For the practical training of its students it was fortunate to be able to secure the devoted services of such men as Hoppin, Barbour and Brastow. But unquestionably the most distinguishing mark of these years was a second group of brilliant constructive theological thinkers, whose influence, like that of the first, spread far beyond the institution's walls. The names of the men whom George Park Fisher, Leonard Bacon, Samuel Harris and George Barker Stevens helped to train for one single field of service among many—that of the teaching of philosophy in American colleges—are a striking illustration of the scope and extent of the influence of the School in the third period of its history,—Garman of Amherst, Russell of Williams, Hoffman of Union, Fullerton of the University of Pennsylvania, Daniels of the University of Illinois, Patrick of the University of Iowa, Williams of the University of North Carolina, Davies of Ohio State, Riley of Vassar, Duncan and Sneath of Yale, Tufts and Ames of the University of Chicago.

Even before the beginning of President Hadley's administration, the well-nigh universal political and social unrest which was finally to issue in the greatest war of modern times had begun to manifest itself. From the hour of his inauguration, Yale's first lay President struck the truly prophetic note of training for service as the task of higher education in the twentieth century. The world had



been brought strangely close together by invention and enterprise, and now were seen ugly spots and open sores which in the days of greater isolation had escaped observation. Men were no longer content with theorizing as to the source and nature of evil; they must grapple with it and throw it, if life was to be made endurable. Even to save themselves, they must indeed save others. A great tide of humanity, both clerical and lay, was surging forth into new and undeveloped forms of Christian service without specialized training and without the direction born of experience. Again as in the sixties the faculty of Yale Divinity School were called from reflection to action. The issue was inevitable. As stated in the words of one who saw clearly and acted with decision in the days of readjustment: "The Divinity School stood at the parting of the ways. It might fall back upon its high reputation and its endowments, still ample for a small body of students and instructors. It might avail itself of its academic freedom to provide a scholastic training of superior grade for the diminishing number of candidates for the ministry who might still be attracted by high scholarly ideals. Or it might respond to the increasing demand for varied service, welcoming the growing tide of lay-workers, and offering them training at the hands of experts. The alternative was clearly and explicitly presented, and the conclusion reached was without a dissenting voice: Yale Divinity School would be false to the trust imposed upon it by the founders, and false to all its history, should it not seek to move forward toward the ideal of larger and more varied service"—an ideal in which the policy of mere supplementation of the pastoral course would be definitely abandoned and preparation for the pastorate would no longer occupy its former position of primacy in the curriculum, but would stand on an equality with other forms of Christian service.

The Outline of the Proposition of the Faculty of Yale Divinity School, submitted to the Corporation in the spring of 1909, and the final results of the labor of the joint committee of Corporation and Faculty which were put into effect in the fall of that year, mark the beginning of a new era in the organization of education for Christian service in America, and have furnished a model which has been widely followed in similar reorganization attempts, both in this country and abroad. The plan as finally agreed upon called for the creation of five distinct schools, for convenience known as departments, united at first under the single name of *The Yale School of Religion*, and later, to avoid confusion, after the organization of a

department of Religion in the Graduate School, under the name of *The Divinity School of Yale University*. The five departments include: (1) a School for the training of the home pastor and preacher; (2) a School for the training of the foreign missionary, whether a layman or an ordained minister; (3) a School for the training of the teacher of religion, apart from the preaching office, in the church or college; (4) a School to fit men to become agents of the churches and other Christian institutions in co-operative effort for the welfare of the social order; and (5) a School of research in the history and philosophy of religion.

The problems of finding a leader competent to direct the organization of the four new departments in addition to the one already existing, and then of securing the endowment necessary for the carrying out of the complete plan, were baffling enough to have discouraged men of faint hearts and wavering purpose. But the School had none such. Faith backed by works in time yielded its perfect fruits, and, in the providence of God, first the leader and then the funds came. The names of our friends and benefactors—Arthur Collins Williams, William Howard Taft, Anson Phelps Stokes, Newman Smyth, George Edward and Olivia Hotchkiss Day, William Fisher, Ellen Curtiss and Arthur Curtiss James, Carolyn Tripp Clement, William Sloane, Sidney Frank Shattuck, Dortha Bushnell Hillyer, Justus Street Hotchkiss, Samuel Thorne, Jr., Elias Hershey, Anna Camp and Laura Stephenson Sneath—and of the donors of the Gilbert L. Stark and Mattatuck Foundations will ever be held in grateful memory, both by the University and by the Faculty of the School. It is they who have made possible the triumphant success of the reorganization plan.

Both the number and the quality of the students whom the new schools have attracted are satisfactory evidence of the wisdom of the forward step and the real need in training which it has met. Since the first of the new departments, that of Missions, was organized, as many men have been prepared or are now in process of preparation for service abroad as were trained here in the entire ninety years preceding. In the Department of Religious Education, nearly one-quarter of the total number of students at present in residence in the School are enrolled, and over twenty will study for the advanced degrees of Master of Arts and Doctor of Philosophy. In the field of fitting men to become agents of Christian institutions in co-operative effort for the welfare of the social order, one specialized course of practical training

leading to the B.D. degree has already been organized and is attracting over a dozen new men each year. It prepares for the Young Men's Christian Association secretaryship, requiring the same fundamental and thorough training in Old and New Testament, Church History, Religious Psychology and Theology as the pastoral course, substituting technical training in Association History, Polity and Administration for Homiletics and Practical Theology, and in the place of free electives requiring a thorough mastery of the progressive science underlying the special type of work for which the future Secretary is preparing. Thus the Industrial Work Secretary must satisfy the Faculty as to his proficiency in Economics and Social Science; the Boys' Work Secretary, in the Psychology of Adolescence; the Student Work Secretary, in the History and Principles of Education; the Educational Work Secretary, in Educational Administration. In the Department of Research in the History and Philosophy of Religion, which has come into both co-operative and organic relationship with the two divisions of the recently established Department of Religion in the Graduate School, fully thirty men at present in the School either are or expect eventually to be registered as candidates for the higher degrees. Yet in spite of these notable gains in the new Schools, neither the number nor the quality of men in training for the pastorate has been affected.

As the fourth quarter-century period in the School's history comes to a close, ending, as did the second, in an anniversary celebration, with the enrollment of the School the largest in its history, with instructors crowded out of the no longer adequate School class-rooms into University lecture halls, and, despite the five critical years of war and reconstruction, almost \$1,000,000 added within little more than a decade to permanent funds, our hearts go out to the men of faith and vision of the twentieth century, both living and dead, who, like the men of the sixties, did not fail in their days of testing; but especially would we publicly record to-day our reverent appreciation of the silent heroism in dark days of Edward L. Curtis, and the sagacity and irenic statesmanship in hours of perplexity of Williston Walker.

One hundred years have passed since Dr. Fitch secured from the Corporation the act which committed Yale to the continuance of the training of ministers in the free atmosphere and untrammelled surroundings of the University. The materials have never failed with which to carry on the great experiment. Over three thousand six hundred in number, the students of the School have come



from 346 different institutions of higher learning in this and other lands; 900, or almost exactly one-quarter, from the undergraduate departments of Yale; 200 from Amherst; nearly 100 from Oberlin; and then follow in point of numbers as named Beloit, Williams, Dartmouth, Harvard, Wesleyan, Bethany (West Virginia), Olivet, and Middlebury. As the School comes forward to-day to render an account of its stewardship, it is under no misapprehension as to how men will insist it shall be judged. The true test of an institution of learning, as of a tree, is its product. Neither size, nor external physical appearance, nor the professional standing of the caretakers to whom has been entrusted its development, nor glowing prophecy of what it may accomplish in the future, is the factor on which the final decision as to its real worth will be based. Men will judge the School as they judge the tree, by its fruit—by the results actually achieved in the type, quality and extent of its yield. For two years past, it has been the writer's high privilege, as Alumni Biographer, to live over again with the 3,600 former students of the School their careers in pulpit and in parish, in class room, in executive's office, and in editor's chair. He has followed pioneer trails of undaunted souls, across and ever in advance of the receding national frontier. He has journeyed with lonely but brave hearts on sea and land, to the frozen North and over scorching desert sands. He has observed great-hearted, patient men putting their guiding hands, not upon eyes and ears and lips, but upon the groping fingers of blind and deaf and dumb, bidding them again see and hear and speak. He has watched others call forth sweet laughter from little children, and the moral earnestness of a high purpose from the souls of youth. He has stood long by the scholar's desk and beheld the painstaking labor of years issue at last in revelations of living truth to perplexed human hearts through the ministry both of interpretation and translation. He has heard the ring of the excavator's pick and spade on the walls of buried cities and seen them yield their hidden treasures for our clearer understanding of the past. By the watchfires of circling camps in one generation, and in the darkness of mud-filled, shell-swept trenches in the next, in prisoner's cell, on ships that do business in great waters, to soldier, and sailor, and immigrant, to black man and red man and brown man and yellow man, in crowded city slum and in lonely farmhouse, he has heard the ministers of a living God proclaim the message of hope and opportunity for all. And he has never once forgotten that the men who were willing to do these things were trained for the

Christian ministry. It is a great thing for the strengthening of a layman's heart to have known a single real man of God; but when that layman returns from the company of a thousand, it is with a faith in God and the church and humanity which can never thereafter be shaken. It is worth while to follow light and truth, even if they sometimes take one over Niagara.

In five fields the achievements of our alumni have been so marked as to entitle them, in the judgment of experts, to more than passing notice. I refer to (1) their influence on the political development of the nation, (2) what they have done in establishing international contacts, (3) their record in the field of higher education, (4) their contributions to literature, and (5) their impress on American social and religious life. It will be worth our while to summarize briefly the conclusions which the reviewers of these five fields have reached in the current number of the University's alumni magazine.

An outstanding characteristic of our political development as a nation has always been idealism—the incurable habit of forming ideals and the persistent struggle for their realization. That the pulpit in all ages has had much to do with shaping the wisest course of action in times of political crisis is quite generally recognized. But that within a given period men trained for the ministry have played any considerable part in the realization of these ideals on the field of actual conflict, comes as a revelation to most of us.

During the first half-century of the School's existence the two absorbing issues before the nation were, first, the winning of what was then regarded as the West—the great Mississippi Valley region between the Alleghenies and the Rockies; and second, the slavery question. Within seven years after the School's foundation, a group of students had organized the now famous Yale Illinois Band, whose members were pledged to the cause of Christian education in the West. Two of the group, Julian M. Sturtevant, first Professor in Illinois College, which the Band had founded, and Asa Turner, Home Missionary Colonizer, and virtual founder of Iowa College, now Grinnell, both members of the Class of 1830 at Yale Divinity School, exerted an influence on the early political life of the two States of Illinois and Iowa which it would be difficult to overestimate. Of Sturtevant, Abraham Lincoln said that he saved Illinois to the Union.

In the countrywide agitation over the question of slavery, which followed the opening up of the West, alumni of the School were equally prominent. Robert B. Hall, afterwards United States

Representative from Massachusetts, was one of the twelve original members of William Lloyd Garrison's Anti-Slavery Society in Boston in 1832. It was Joshua Leavitt, who one year later issued the call for the formation of the New York City Anti-Slavery Society and as editor of the *Emancipator* from 1837 to 1847 gave and received lance thrusts like a veritable knight-errant for a holy cause in the political arena. Three of the School participated in the Kansas Crusade, one leaving with the New Haven Company before his studies were completed. In halls of legislature as well as on fields of conflict, the ministers trained at Yale played their full part in the struggle. It is interesting to note in this connection that since its beginning the School has furnished thirty-seven members of State Legislatures, eight State Senators, three United States Representatives, and one United States Senator, besides the mayors of half a dozen cities. Perhaps the most distinguished names in this connection are those of James Birney, Michigan State Senator 1858-1859, Lieutenant-Governor in 1860, Acting War Governor 1861-1862, Circuit Judge 1862-1866, and finally United States Minister at The Hague; and John D. Baldwin, Member of Congress 1863-1869, for many years a moulder of public opinion in Massachusetts through the editorial columns of the *Worcester Spy*.

When the storm finally broke, the men of the School responded unhesitatingly to the Nation's call for volunteers. Thirty-five enlisted in the combat forces of North and South, the best-known name being that of Henry Case, Colonel of the 129th Illinois Infantry, who served under General Sherman and was brevetted Brigadier General at the close of the war. Alumni, or those who were later to be enrolled as such, shared in the privations of Andersonville prison and received the Southern Cross for gallantry in action. Forty-three others were Chaplains in Union and Confederate regiments, four of the number dying in the service. Pre-eminent in this group stands Eliphalet Whittlesey, Professor in Bowdoin College at the outbreak of the war, Chaplain of the 19th Maine Infantry, rising rapidly through the military *cursus honorum* until finally brevetted Brigadier General in 1865,—friend of the black man and the red man; a founder of Howard University, and for some years its beloved Professor of Rhetoric; Secretary of the Board of Indian Commissioners from 1874 to 1900; at length laid to rest in the National Cemetery at Arlington among the lads, some of whose hearts he had cheered and ideals he had held true in the sufferings and privations of the great struggle. The entire executive



leadership of the field work of the United States Christian Commission—that forerunner of the Welfare Agencies in the World War—was in the hands of another alumnus of the School, Edward P. Smith, later United States Indian Commissioner, and in its ministrations of comfort and inspiration to the Union Armies sixty-two of the alumni participated. Although the School's contribution to the United States Sanitary Commission was much less in point of numbers, the price it paid was a dear one, Henry H. Hadley, the most brilliant of the younger members of the Faculty, laying down his life in the ministry of mercy in 1864.

I cannot forbear mentioning in this connection the names of two other men who rendered important contributions in closely allied fields. In Fitch Waterman Taylor, we have the virtual father of the Army and Navy chaplaincy as a regular career, and in Chester N. Righter, who worked side by side with Florence Nightingale in the Crimea in 1854, ministering to the spirits of the uninjured while she confined her attention to the bodies of the wounded and dying, we have without question the originator of what has developed into the modern science of army morale.

What the School's missionaries have done in helping to shape American foreign policy, notably in China, Japan, India, Albania, Greece and Armenia—the part played in the passing of the frontier of American life by the Dakota and Washington Bands of 1881 and 1890—the beginnings of a practical attempt to solve the great social and industrial unrest of modern times by John Humphrey Noyes, in his much discussed Oneida Community—and the story of the establishment of the Bureau of Forestry largely because of a minister whose heart was aflame for Village Improvement and who afterwards became its first chief—Nathaniel H. Eggleston—are chapters of absorbing interest in our theme. Nor should we overlook the contribution made by the School to the Nation and its Allies in the World War.

From the very outset of the struggle the School, under the leadership of Dean Brown, took an unequivocal stand against exemption from military service for ministers or divinity students—a position which had the hearty endorsement of both alumni and undergraduates, as the following statistics abundantly show. More than two hundred and twenty of our men, many technically exempt, served in the combat forces of the allied armies, of whom forty-six were chaplains. Nearly two hundred and fifty more, for the most part those beyond military age, volunteered as "Y" Secretaries, and over one hundred of these were with the expedi-

tionary forces overseas. Ten others engaged in the work of the Red Cross. Of this total of nearly five hundred, five laid down their lives in the service. Robert Fairgrieve, Lieutenant of Artillery, died of wounds received in action, and Solomon G. Akkelian went bravely to his death by hanging at the hands of Mustapha Kemal in 1917 rather than desert his fatherland in its hour of sore need. The laconic charge of his executioners is the highest tribute that could be paid to his patriotism: "a leader among the Armenians at Oorfa who refuses to accept deportation."

Professor Latourette's review of the share Yale Divinity School has had in establishing international contacts, discloses many noteworthy facts. Two hundred and sixty-nine of our students have seen service as foreign missionaries, 25 in the first quarter-century of the School's history, 21 in the second, 79 in the third, and 144 since 1900. The prominent part played by our home missionaries in the westward expansion of the nation undoubtedly militated against larger numbers in foreign service in the earlier years. But with the disappearance of the frontier at the close of the last century and the foundation here of a Department of Missions—the first to be established in connection with an American university—we have already more than made good our earlier deficiencies in this field. There are great names on the list—of men who have received deserved recognition at the hands of kings and queens, of sultans and emperors, and of constituted representatives of the people—men like Robert A. Hume in India, John K. H. DeForest, Henry T. Terry and Hilton Pedley in Japan, Hohannes Krikorian in Turkey, and C. Telford Erickson, a representative of Albania at the Paris Peace Conference and to-day that nation's special peace envoy at Washington. Medical missions claims with pride Peter Parker, who is said to have opened China at the point of his lancet; Frederick Lynch, who established the first hospital for the natives in the Congo; and Frank Van Allen, recipient of a complete medical plant from the grateful natives of his district in India. It was a Yale Divinity School man who awakened Gladstone to the inhumanities perpetrated against the Armenians. It was another of our former students who penetrated six hundred miles up the Nile to establish the Arthington Mission, only to be driven back by Mohammed Achmet. To Edward M. Bliss we owe the *Encyclopedia of Missions*. Priceless services to scholarship have been rendered by Lewis Grout in his dictionary of the Zulu language, by John S. Chandler in his Tamil Lexicon

published through the University of Madras, by Moses C. White, Lyman P. Peet and Henry Blodget in translations of the Scriptures into the Foochow and Mandarin dialects. From among nearly fifty native Chinese, Japanese and Indian leaders, trained at Yale, the Doshisha University has received a President and seven professors, and the University of Peking its present Dean. Professor Latourette assures us: "But for the efforts of these men and others like them, the contacts between European and non-European peoples would have been made only by the commercial and political agencies of the Occident, and would have been almost exclusively for purposes of selfish exploitation. . . . They have brought to non-European peoples the best elements of Occidental culture; they have championed the oppressed, succored the ill and hungry, established schools in which leaders could be trained in the best that their own nation and the Occident have to give and at the same time learn the lesson of faith, self-sacrifice and service."

The results obtained by Professors Weigle and Bacon in their study of the record of our alumni in the field of higher education are so striking that they have already attracted wide comment. One hundred and twelve have been presidents of colleges or universities, 39 deans of colleges of liberal arts and sciences, and over 600 have served as teachers in 351 academic institutions, filling nearly 800 different positions of higher than tutorial rank. In specialized fields not included in the previous summary, the School has furnished 16 deans or presidents and 96 professors to theological seminaries, and some 40 teachers for the higher education of the negro and Indian. Among college presidents we note such names as Woolsey, Porter and Dwight of Yale, Durant and Kellogg of the University of California, Thatcher and MacLean of the University of Iowa, Cutler of Western Reserve, Barrows of Oberlin, Sperry of Olivet, Eaton of Beloit, Curtiss and Gulliver of Knox, Long of Elon and Antioch, Kitchel of Middlebury, Magoun of Grinnell, and, of those in active service, Burton of Smith College and the Universities of Minnesota and Michigan, Cowling of Carleton, Cutten of Acadia and Colgate, Womer of Washburn, Parsons of Marietta, Penrose of Whitman, Omwake of Ursinus, Kurtz of McPherson, Lent of Elmira, and Laird of Albion. In the list of colleges of liberal arts for which the School has helped to train deans are Yale, the University of Pennsylvania, Cornell University, New York University, the University of Illinois, and the University of Chicago. To Andover Theological Seminary the School gave



two presidents, Taylor and Day; to Bangor two, Beach and Moulton; to Atlanta two, Hood and Shipman; to Chicago three founders and nine of its faculty including a president, Franklin W. Fisk; to the Disciples' Divinity House its present head, W. E. Garrison; and to the recently organized Theological School in Harvard University, its first dean, Willard L. Sperry. One of the founders and nine of the faculty of the Pacific School of Religion including a dean, W. F. Bade, were trained here. Fifty-four professors and instructors in Yale College exclusive of tutors have been students in the Divinity School, fifteen of the faculty of the University of Chicago, and the same number at Dartmouth.

A by no means exhaustive bibliography of the books alone, aside from periodical articles, which have been written by the alumni already embraces over 1300 titles. As we make our way under Dr. Dinsmore's skillful guidance through the exhibit of a representative collection of these, prepared by the University Library, we shall not fail to note the poems of heart and home of Sylvanus Dryden Phelps, author of the familiar hymn, "Saviour, Thy Dying Love Thou Gavest Me", and in the field of fiction, W. H. H. Murray's "Adirondack Tales"; among the essays, the writings of Theodore T. Munger, Gerald Lee, Willard L. Sperry and George S. Merriam; in literary criticism, Moses Coit Tyler's "History of American Literature", Edward M. Chapman's "English Literature in Account with Religion"; and, if I may be allowed to make this insertion, Dr. Dinsmore's own discriminating studies in Dante. In the field of the relation of art to religion are the works of Rufus B. Richardson in Greek sculpture, Arthur Fairbanks in Greek religion, and Von Ogden Vogt on the place of art in religion. With such recognized classics in their respective fields of history as George P. Fisher's "History of the Reformation", Leonard W. Bacon's "History of American Christianity", and George Burton Adams' "Civilization during the Middle Ages", we are already familiar. With Bernadotte Perrin's matchless translation of Plutarch's Complete Lives, finished just before his death—a contribution to English literature as well as to classical—we may not be so well acquainted. Equally representative and influential books could be cited in the fields of philosophy, psychology, political and social science, and theology. Nor should we overlook the real service rendered the present age by such interpretations of religious truth as Heermance's "Chaos or Cosmos" and Swain's "What and Where is God?"

It is difficult to classify in any one field the three greatest spiritual geniuses whom

the School has produced. Horace Bushnell, Joseph P. Thompson and Theodore T. Munger powerfully affected the political and intellectual life of their day, as well as the religious. The influence of two, at least, must be taken into account in any history of the development of theological thought, and what has been said of one might be said of all, that the combination of truth, emotion and beauty in their published works made them literature of the highest order. But Professor Tweedy rightly claims them as the School's three greatest preachers, and we shall not be disposed to dispute him. The study of the School's impress upon American social and religious life reveals contributions so important and ministries so varied that in any brief survey nothing like justice can be done. In the field of religion, we think at once of the church executives,—men like Bishops Thomas, Lines, Van Beuren and Partridge of the Protestant Episcopal Church, Bishop Richardson of the Methodist Episcopal, Bishop Kurtz of the Church of the Brethren, and Bishop Clippinger of the United Brethren, William Horace Day, Moderator of the National Council of Congregational Churches, and John C. Backus and John A. Seymour, Moderators of the Presbyterian General Assembly, Rufus W. Clark, President of the General Synod of the Reformed Church in America, and Daniel Albright Long, for eight years President of the Christian Convocation. Charles H. Macfarland has in large measure made possible an effective Federal Council of the Churches. Among board secretaries, one notes the names of David Benton Coe, Cornelius H. Patton and Harris F. Rall. State conferences, notably those of Connecticut, Vermont, Washington, Iowa, Wisconsin and New York, are debtors to secretaries and district superintendents of the type of Ives, Merrill, Baird and Dent. The state universities of Wisconsin, Michigan, Iowa, Ohio, Texas and Nebraska, colleges like Amherst and Oberlin, and endowed universities such as Harvard, Cornell and Yale, frankly ascribe much of the vitality and wholesomeness of their undergraduate religious life to invaluable services rendered by the younger alumni through the college and denominational pastorates, the endowed Bible chairs, and the Student Christian Association secretaryship, and what does the student life of the University of Chicago not owe to Amos Alonzo Stagg? Nor would we overlook the powerful influence exerted in many lands among the unchurched by an evangelist such as Reuben A. Torrey, and the ministry to the devotional life of the American churches by such editors as Howard A. Bridgman through the *Congregationalist*,

Frederick H. Lynch through *The Christian Work*, James M. Whiton in the *Outlook*, and Joseph P. Thompson, Kinsley Twining and Clarence H. Bowen through *The Independent*.

In the education of the negro, the School has contributed deans or presidents to Atlanta University, Fisk, Howard, Morris Brown, Straight, Talladega, Tillotson and Tougaloo; and the present principal of Hampton Institute is one of our graduates, James E. Gregg. The name of Samuel Porter is a notable one in the teaching of the deaf and dumb. When we think of the children and youth of this and other lands, there come to mind at once Charles Loring Brace, founder of the Children's Aid Society, who in his lifetime brought happiness to over 70,000 homeless waifs; John C. Collins, friend of boys; and Lorne W. Barclay, recipient of the Cross of the Legion of Honor from the French Government for his services to the youth of France through the Boy Scout movement. The American Indian has reason to remember with gratitude Eliphalet Whittlesey and Edward P. Smith, and the Eskimo of Alaska James F. Cross. Peter Roberts is known throughout the land for his practical ministry to the immigrant and the foreign-speaking peoples in our mines and industries. The impoverished status of the country town under modern conditions was first brought to our attention by Wilbur L. Anderson in his study of rural evolution; and to Charles O. Gill and James A. Sherley we owe scientific studies and their practical application which have done much to remedy the facts which Anderson brought to light. A somewhat similar service to the understanding of modern urban problems was rendered by Samuel H. Loomis in his "Modern Cities". To William D. Mossman we are indebted for the idea of organized charities, while men like James B. Reynolds, formerly head worker of the University Settlement in New York; Clifford W. Barnes, founder and president of the great Chicago Sunday Evening Club; Ufford in Washington and Hall in Cleveland, have led the way in the fight against poverty, vice and disease. And who can estimate the value to society of the labors of countless others who have rendered just as important service in smaller and less known fields?

The Dean of this School once remarked, with wonted insight into the eternal fitness of things, that it was a pity that there could never be in our institutions of higher learning an honorary degree for pure, unadulterated goodness. Both with the wish and with the conviction as to its impossibility, we shall probably all agree. We know that such a thing could never be, for very good



and sufficient reasons. An honorary degree is granted for the unusual and exceptional, and pure goodness is neither the one nor the other. It is perhaps the commonest thing in life. But its very genius lies in its unobtrusiveness and its vicariousness. Expose it to the gaze of men before it comes to full fruition, and it is blasted. And when it flowers, the process is so costly that its possessor is generally gone beyond the reach of our honors before we think to grant them. Had we such a degree, it would almost always have to be granted *post obitum*.

When the first proof sheets of the Centennial Biographical Catalogue appeared, the records which we have just reviewed of those who had rendered notable service in the realms of Higher Education and Literature, and to the State and Society, considerable though they were, seemed but a mite by the side of the more than 20,000 separate entries of simple, inconspicuous ministry which the book contained, and called forth from one reviewer: "The pity of it all—if only the others had been willing to put forth the extra effort to write a book or win a name!" No doubt in a few instances this is all too true. But I cannot escape the feeling that there would be something very abnormal about a school of training for ministers if any unusual proportion of the entries in its catalogue were records of anything else than *the* ministry. The world would indeed be a poorer place for us to live in if, from time to time, the burden were not laid on the hearts of some men to withdraw from the heat of the actual conflict and tell us how the work should be done, or depict to us with rare charm and fidelity how other men have done it in the past. But we must never forget that we should probably not be able to live in the world at all, if there was not a vast majority of others in every generation who, renouncing honors and taking upon themselves the form of servants, should will to actually *do* the thing called the ministry with such wisdom as they have and such resources as they can immediately command. True, when a man is summoned to dedicate his powers to poetry or to higher education, he engages in a ministry, and oftentimes a Christian ministry of a very high order, but except in the rarest instances it is no longer *the* ministry. He may still even guide the intellectual life of his people from the pulpit, but the life-draining daily struggle with sin and ignorance, and frequently malice, which the ministry in the true sense of the term must always involve, can from the very nature of the case no longer be his. And somehow I cannot escape the second conviction that the normal function and special glory of a school

of the prophets will always be to furnish far the greater proportion of men who will actually *do* the thing itself rather than tell others how it should be done or how it was done.

It is just here that the historian who would pay his tribute of homage to the great army of the unknown soldiers of the cross of Christ, both living and dead, who were trained in this School meets a challenging difficulty. The records of simple goodness of those names that are written in Heaven are never graven in a language that all may read on tablets of bronze or stone. The historian will find them, if indeed he find them at all, imbedded deep beneath the coverings of reticence and reserve in the hearts of just plain folk, inscribed in inarticulate characters hard to distinguish and harder still to translate. Yet he who would correctly estimate the real contribution of Yale Divinity School to American Christianity must be willing to search long and patiently in such hidden annals for the records of simple goodness of unknown men—unknown yet well known—poor yet making many rich.

I remember, as a lad, walking one sultry August afternoon with my father along a lonely country road among the Massachusetts hills. A frail, wiry little man met us, coming with swift step, neat in dress, carrying in one hand an almost obsolete satchel. He had walked four miles from the railroad station through the oppressive heat that morning to accomplish his mission and was returning on foot toward sunset to catch the evening train. I did not then know who he was, nor was I to learn till three decades had elapsed the task in which he was engaged. He stopped and spoke to us for but a moment, and then went on, and I do not remember a word that he said. Just why the face of that man and every detail of that sultry August afternoon should have fixed itself indelibly in the memory of a careless boy in his teens, I cannot tell, unless it was the kindly, almost unnatural, light which shone in his eyes from a heart overflowing with a great benevolent purpose and the sense of mission. He was a simple financial agent, unversed in the art of extracting contributions from unwilling donors through the cunning devices of a mechanistic psychology of appeal and response, knowing only the joy of attracting the sacrificial gifts of the cheerful, through processes which he never understood and which he devoutly ascribed to God. But written deep in the heart of a generally reserved and reticent man who had known him, I think I one day found the secret of my abiding memory of that August afternoon. I will give it to you in that friend's own words: "For seven years he

preached and worked without interruption or vacation in behalf of the aged ministers, widows, and orphans of the Congregational churches and raised over \$120,000 as a permanent fund for the relief of the needy among them. But so great did he feel this need to be, that he did not spare himself, often when on long journeys denying himself the ordinary comforts of travel that the fund for the comfort of others might be larger. In October, 1899, his strength suddenly failed, and he suffered nearly a year and a half from nervous prostration. While stopping in Washington, D. C., with his eldest son and daughter, on his return from a stay in the South, and apparently on the way to recovery, he was suddenly stricken down with Bright's disease, and died a few hours later, on February 20, 1901, at the age of fifty-two." "And," my informant adds, "all who knew him will remember the charm of his humor, and the healthful influence of a religious life which was always bright." "Secretary Ministerial Relief Fund of the Congregational Churches, 92-01; died Washington, D. C., February 20, 01"—how prosaic these two brief entries seem among the twenty thousand others which our catalogue contains, unless read in the light of the hidden annals in human hearts!

I turn to another entry: "U. S. Army, Chaplain, 4th Connecticut Infantry, 1861-62." I doubt whether the rough-spoken, unschooled men upon whose hearts this life was written, could have told you even their Chaplain's name two years after the close of the war. Had you asked them just what he did, true to form of all adherents of the religion of the inarticulate, they would probably have been able to convey to you little more than the information that he was a "regular fellow". And when the regiment was mustered out and the men went back to their homes, the local minister unquestionably never knew why he was able to say with truth to the returning soldiers: "So far as we can learn, you have to a man come back at least as good as you went away and many a good deal better. Many backsliders were made in the army, but none hails from this town; there were cowards, but none were nurtured among these hills." But there was a secret that lay graven deep in human hearts if one could only decipher it. During the Peninsular campaign in the retreat to Harrison's Landing, when all the surgeons were prostrated, an entire ambulance train of the wounded and dying was left in the charge of this one man. For six long days and six longer nights, in the midst of the almost indescribable confusion of the retreat—I quote General McClellan's official report—"with mule-teams constantly breaking down, driven

by frightened civilian teamsters who deserted whenever the fire became heavy"—this chaplain remained without sleep in the saddle, directing the movement of the train and passing from wagon to wagon with messages of hope and ministrations of mercy to distracted and dying men. From the strain of those six days he never recovered. He resigned on July 17, 1862, sixteen days after the victorious repulse of Lee at Malvern Hill. This entry closes the record: "died Marquette, Mich., April 10, 1866, aged 31." No cross of honor was ever his. Of him—a steward who had been found faithful—but a very simple thing could be said, a little record of pure goodness,—that when men sat in darkness they saw a great light, and to them that lay in the region and shadow of death, to them did light spring up.

May we call attention to but one other simple entry among the many thousands which our alumni catalogue contains—"ordained (Onawa, Iowa) July 18, 66, where minister 66-70; died there October 1, 70." Had you made your way to that lonely prairie town, close to the Nebraska line, in the early seventies, you might not even have noticed a new rough-hewn little building, the only one of its kind in the county, standing out in its solitariness against an unrelieved sky line. But had you inquired for the minister at almost

any farmhouse door as you journeyed through, I fancy you would have seen a quick glistening of emotion in the eyes of the bronzed and care-lined countenance of your informant as he falteringly said: "He's gone. They buried him out behind the little church over yonder which he built with his own hands. It's the only one in our county. The rest of us were too busy with the summer's crops to help him much. We didn't realize it, but it was too big a job for him. He wasn't made for the hard work with the axe. Still he would keep at it in the evenings after his day's work with the people was done, and I used to love to hear him singing as he worked. But late in September the fever got him. We're not church folks, the woman and I, but we miss *him*. Somehow I always liked to have him drop in at the barn where I was working, when he came by with his little green cloth bag. He never seemed too busy to be interested in what I was doing. It made things go easier all the rest of the day." A simple hewer of wood,—no honorary doctor's degree could ever have been the portion of this home missionary pioneer. A hewer of wood—ah, but the builder of a tabernacle for his God in the desert, and the unsuspected, yes, unconscious architect during four short years of many spiritual temples in human hearts for the indwell-

ing of the Holy Ghost. Truly, in the presence of such sacred records as these,

The tumult and the shouting dies,  
The captain and the kings (in quiet reverence) depart.

Still stands Thine ancient sacrifice,  
An humble and a contrite heart.

There should be many more men trained by Yale for service in the world to-day like those whose achievements we have reviewed this afternoon, and like hundreds of others whose records as yet baffle all attempts at deciphering by the historian,—prophets of truth through spoken and written word, at home and in the brotherhood of the nations abroad; unheralded ministers of light in dark and unknown places, wherever an actual human need exists. There can be more such; they are waiting to come to us for training if only we are able to furnish accommodations and the means. And there will be more such, if, true to the traditions of the first century of the School's history, pledged only to fidelity to the leadings of God's light and truth, the faculty of Yale Divinity School and generous men and women of means continue to regard as thoroughly worth while the expenditure of life and money for the most satisfactory and enduring of all forms of investment—that of property rights, without title, in human character.

## THE TEACHING MINISTRY FOR TO-MORROW THE ALUMNI LECTURE

By BENJAMIN WISNER BACON ('84), D.D., Litt.D. (Oxon)  
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Protestant ministers cannot but be deeply concerned with the problem of Religious Education. Always vital, the question is doubly critical for our times because the American principle of the separation of Church and State has suddenly attained to almost world-wide control, and carries with it a new and formidable responsibility. The chief factor in religious education will never cease to be home training, Christian nurture. If this fail the case is indeed deplorable for the maintenance of personal character and even of civic virtue. But whether parents of to-day are, or are not living up in this respect to the standards of the past, there is a wider field. If the social order is to be conserved our citizenship as a whole must be infused with those moral and religious principles which are essential to a Christian civilization. The separation of Church and State involves the assumption by the Church, unaided by the State, of this grave responsibility. For a time we quieted an uneasy conscience with well-deserved encomiums on

the high-minded, devoted teachers of our public schools. Surely, we said, a half-hour under volunteer instruction in the Sunday-school once a week will suffice to supplement the public school. There is no danger. But our Roman Catholic fellow-citizens, themselves quite ready to face the issue, have forced us to logical consistency. The public school and state university have increased to relatively enormous proportions. In the forming of the character of our citizenship their influence is beyond calculation. But it has been completely secularized by force of law. Are we ready to face the consequences?

As Protestants we believe in the right of private judgment. The loss of it would be equivalent, we know, to ecclesiastical despotism. But we dare not trust an unenlightened private judgment. That way lies the worse disaster of fanaticism, credulity, superstition. The inference is inevitable. As Americans, who accept the constitutional principle forbidding all forms of religious establishment, we ac-

quit the State of responsibility for religious training. We assume it for the Church.

Graduates of Yale inherit a traditional responsibility in this matter, especially if they be graduates of that School which one hundred years ago was set apart as its special custodian. Yale Divinity School derives its task not from the days of Bushnell only, but from those of Edwards as well. This anniversary marks another stage in the undertaking to train men for "public service in Church and Civil State". The retrospect of these 220 years invites a forward look, a demand whether the principles of Protestantism and Americanism have met the test of time, and if so in what manner they should be applied in the hundred years to come.

Strident voices of protest are raised. Not Catholics alone but Protestants also are denouncing our secularized system of public education as spiritually and morally destructive. There is open demand for return to the medieval dictatorship of



dogma. Training for the ministry is in a chaotic condition. Leading seminaries, founded by the churches in distrust of the university, are now denounced by large groups among these same churches as themselves hot-beds of heresy. Smaller institutions are multiplying under denominational control. No end appears in sight until each sect and propaganda have obtained a training school for its own clergy or missionaries, and where possible a denominational college besides. Some even have already the equivalent of the Roman Catholic parochial school, where parents of sufficient wealth, or sufficient anxiety to find tutors and guardians of guaranteed ecclesiastical regularity to free themselves from responsibility, can place their boys from the age of twelve;—yes, or ten; or eight!

Perhaps the most systematic, consistent and philosophical exponent of this type of reaction is the Anglican apostle of dogma, Dr. Charles Harris, for many years a teacher of philosophy at Oxford, now examining chaplain for the Bishop of Llandaff. In his recent work entitled *Creeds or No Creeds*, Dr. Harris demands explicitly, as the only safeguard against a ruinous Modernism, that we Protestants build up again the things that we destroyed in claiming the right of private judgment. We must return, he says, to the principle of Vincent of Lerins of the immutability of dogma. Philosophy and theology have gone astray together after Kant introduced the doctrine of the relativity of knowledge, after development in the sense of addition to religious knowledge was admitted to be possible. The faith "once for all delivered" is unchangeable. It cannot be altered or augmented. It must be defended. The creeds of the first six centuries were made for the purpose of excluding heretics. Let every individual, lay or cleric, who refuses assent to them "in the identical sense intended by their authors" be cast out as no Christian. Dr. Harris is vigorous and rigorous in his logic, but he is very far from being an ignoramus, and I do not think he wishes to be called a Romanist. His book is the most systematic and consistent arraignment known to me of the whole development of Christian thought under Protestant principles.

If we are concerned for the training of the ministry, the history of the institution whose centennial we are celebrating contains a sufficient answer to the question whether it should be controlled by the dead hand of creeds, or by the living spirit of Christian devotion immersed in, but not submerged by, the general stream of contemporary civilization and culture. A hundred years of faith in the guidance of Light and Truth has not led Yale men

to distrust the influence of a university atmosphere.

But what shall we say to the larger problem? It is not enough that the ministry be free. Under Protestant polity the laity also must be free, else we shall soon find the whole body, clergy and laity together, "entangled again in a yoke of bondage". The people as a whole, within and without the Church, must be "no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error". Our churches were founded as brotherhoods of free men, and nothing can keep them in this freedom save the truth, and capacity to find it. Our Christian civilization assumes a like inheritance. It cannot endure half bond and half free, in religion, slaves, in politics, free men. For a Christian industrial order, a Christian social order, a Christian civilization, there must be religious education not in subservience to dogma, but in enlightenment and discipline of the mind.

Revolt from the tyranny of dogma has led many to distrust the Church as an agent for education. What else, they ask, can one expect from the Church but dogmatism? And dogmatism means the enfeeblement, perhaps the suppression of thought, rather than its encouragement and discipline. But it was not through the influence of Jesus and Paul, nor of the great Reformers, that the Church gained such a reputation. If I plead for education in the hands of the Church, it is a Church that follows such leaders as these, not the apostles of dogma. And if not to the Church, to whom or what will you entrust this great and growing problem? Man has been discovered to be "incurably religious". Grant for argument's sake that the tendency is not uplifting, but the reverse. Say that all religious beliefs are superstitions, and differ only as to quality. What then? Irreligion is a mere unstable vacuum. If you merely cast out one evil spirit of belief, you leave the house swept and garnished, inviting invasion from seven other demons worse than the first. You do not cure a man of credulity by disproving his favorite superstition. If he reluctantly gives up the ouija-board, he builds his faith on ektoplasm. If he forsakes St. Anne de Beaupré, it is only to worship at the shrine of Mrs. Eddy. You cannot eradicate the religious instinct. You can only school and discipline it. But if so, how, and under what auspices? I grant you that a Church whose idea of schooling and discipline of the mind in matters concerning religion is only the imposition of dogma is not a fit instrument to discharge this trust. But is that the only kind of Church we know? And

if not the Church, to what other agency shall we turn against the wild chaos of superstition and credulity sure to supervene when this function of man's nature is neglected? Is there not already quite evidence enough of a populace that in these matters are still children, tossed to and fro and carried about by every wind of doctrine? Our New England forefathers set school and college alongside the Church to guard their descendants against "the perils of an illiterate ministry". Doubtless the college as they founded it was one-sided, only a kind of theological university. But at least in one of their great foundations a duty was also acknowledged to "civil state". Let Abraham Lincoln be our witness how that duty was performed by a band of eight men from Yale Divinity School for Lincoln's home State of Illinois.

The churches of America have not yet worked out their problem. They have developed the seminary system for the training of the ministry, and to a large degree are reacting from the original tendency away from the university. But the conditions in this field are still nothing less than chaotic, they tend to indefinite multiplication of what the business man would call "wild-cat" institutions. In 1914 in an address before the Religious Education Association, Dr. Anson Phelps Stokes, a superlative authority on the higher education in America, gave data to show that the appalling conditions revealed by the Flexner report in the domain of medical education were more than paralleled in that of training for the ministry. The business of theological charlatanism had even then already surpassed that of medical charlatanism, victimizing a helpless public by pretensions on which no competent authority had passed. It is true the vampires that prey upon the weaknesses of the human soul are usually not conscious of their own incapacity. Far from it; the rule is, the greater the ignorance the greater the self-confidence. But most medical quacks could make the same plea of self-delusion. It does not make them less dangerous to the public, but more so. A canvass of the situation in regard to theological seminaries has recently been made by the interdenominational Council of Church Boards of Education. The statistics are now available. How much will be made public depends on how much the churches feel able to stand in the way of humiliating revelations. It is enough to say that apart from the sobering influence of the university, and free from the dogmatic control of a papal consistory, Protestant training for the ministry is in danger of becoming (if it has not already become) a "wild-cat" industry.



And this is far from being the most serious element in the situation. The emergency is great and obvious. Consequently every sort of nostrum is already in the field. The stronger churches continue to fill their pulpits from sources of adequate training. But the weaker (and they are vastly more numerous) are served by such material as can be picked up by committees not too well able to resist the charms of the self-advertising religious spell-binder. And what of the still larger public outside the churches, whose notion of religion is derived from Pastor Russell and the sensational press? There are short-cuts to our pulpits, Sunday schools and Y. M. C. A. classrooms from personally conducted "Bible Institutes" and similar organizations which are turning out practitioners by the wholesale against a dwindling stream from the legitimate institutions, institutions whose more thorough training the "wild-cat" organizations of course decry. These are the conditions of religious education in Protestant America, the New World opened up for a free and growing Christianity.

Were it possible for reaction against irreligion in our institutions of higher learning to carry us in America to the length of a divorce of Church from university even to the degree manifest in Protestant Germany, to say nothing of the avowed purpose of our Roman Catholic fellow-citizens, the disaster would be greater than we can well conceive. As Yale men we stand committed to supreme effort to avert it. Time forbids that I should attempt again to define the educational principle for which Yale stands both as University and in its School of Divinity. The record of these hundred years is a vindication of the principle so far as the training of ministers is concerned. It is perhaps even more conspicuously vindicated in the history of ministerial training at our sister university at Cambridge. One may lay the blame where one will for the fateful schism which led the churches of Massachusetts to withdraw this trust from the college and commit it to the seminary on Andover Hill. Perhaps the churches were too unprogressive. Perhaps the ideal cherished by the college was too scholastic, too lacking in the evangelic note. At all events, we rejoice at the present prospect of a healing of the breach. This year one of the most distinguished of our younger graduates goes to the presidency of Harvard-Andover. His task will be to renew the old Puritan ideal in the alliance of Church and university and prove the needlessness of a fratricidal warfare of science and religion. Willard Sperry brings us the congratulations of Harvard's Department

of Theology. They are the more welcome because our ideals are so closely kin. They are reciprocated from our hearts. Be it our rivalry henceforth to see which of these historic schools shall do the most *pro Christo et ecclesia*.

Let knowledge grow from more to more,  
Yet more of reverence in us dwell,  
That faith and truth according well  
May make one music as before, but vaster.

As we look back over the hundred years now past it is natural that our minds should at first be preoccupied with Religious Education in the narrower sense of training for the ministry, and perhaps that we should congratulate ourselves a little that here at Yale the old Puritan tradition of the alliance of Church and university was preserved without a break. If we are in this mood of self-congratulation, then it is high time that we awaked out of sleep and realized the urgent responsibility for the future. We must face the older, wider needs, the need for which in our reorganization twelve years ago we sought to make some provision in a special department for Religious Education. The need of the hour is not merely that our clergy shall be men of university training themselves, but that there shall be trained men, lay or clerical, able to confront the tremendous task of Religious Education for the people, both within and outside the churches.

"Democracy in the Church" has been the noble watchword of Protestantism, nowhere more nobly exemplified than in its New England development. But what becomes of democracy without popular enlightenment? I have referred to one of our more distinguished graduates of recent years. Let me refer to another, whose inaugural address as president of Colgate University was published a few days ago. If the published report be correct, President Cutten despairs of democracy itself, because the dissemination of knowledge seems to him such a hopeless task. Fortunately wisdom and common sense are not always lacking to the ignorant, any more than they are always given to the learned. Dissemination of knowledge is difficult, but is it hopeless? Russia and China are sufficient examples for one generation of the difficulty of maintaining real freedom without education and popular enlightenment. The road from popular liberty to the dictatorship of the proletariat is broad and easy and leadeth to destruction, and many there be that take it. Strait is the gate and narrow the way of freedom. Knowledge and enlightenment are its price, eternal vigilance its guardian. In affairs of the state we know and admit this as an axiom, because we have seen and suffered the political conse-

quences of popular ignorance. Our fathers had some idea of the parallel truth in the domain of religion. They had seen and suffered some of the consequences of religious ignorance and folly. They eagerly sought and found escape from the tyranny of the State over the Church. But they did not expect to enjoy this liberty in exemption from the price of all liberty. They did not cherish the delusion that the religious instinct could safely be left to run wild, that one could simply eliminate religion from all forms of education and expect a generation to grow up sound in moral health, strong in those ideals which make for the stability of the commonwealth.

The abandonment of education to an artificially secularized State has not as yet produced its natural fruits in this country, because we still run the majority of our schools and colleges according to traditions inherited from a more religious past. The school teacher in most of our towns and villages is personally an ally of the Church. The atmosphere of the school is still in a general way Christian, even if the school board reluctantly accedes to the demand of our Jewish fellow-citizens and forbids the teaching of Christmas carols, and our Romanists prevent the reading of the Bible. We have not yet come to the situation of France, where the village school teacher (who is usually town clerk and general representative of the government) is expected to eradicate religion and all its superstitions from the mind of youth. The only dangers immediately apparent on our educational horizon are an enormous increase of utilitarianism and indifference to religious ideals. Our academic Antisemites would probably call this the Hebraizing of our educational system. The term would be justified if you subtract from the Hebrew character all those elements which have given it for centuries an unrivalled claim to the admiration of the world, and retain those which justly or unjustly make the term "Jewish" a reproach. For my part I would like to see Yale one hundred per cent. Jewish in those characteristics which led our Puritan forefathers to give Hebrew names to their children, and as completely free from Judaism of the other type as the Yale of the eighteenth century was free from actual Jewish blood. The tendency of the times in committing more and more of education of a secularized, commercialized, and avowedly utilitarian State is to make all our institutions of learning "Jewish" in a far worse than racial sense. What a wonderful solution of the problem of the Jewish influx if we simply made our universities a little more Christian! One cannot indeed say in this case "Christianity has never been tried". But

in view of their past experience one might expect the controlling powers of some of our chartered institutions whose endowments leave them free from all dictation by the State to avoid becoming Jewish by becoming a little more Christian.

Thus far I have passed over lightly a factor of more significance to the problem of religious education than is commonly attached to it in academic circles, the movement self-styled Fundamentalism. This is the Protestant "bull against modernism". For papal authority it substitutes bibliolatry, championing against the teaching of evolution in our schools and colleges, and the methods of historical criticism and interpretation applied to the Bible in our divinity schools, a doctrine of Scripture which its supporters believe to be Christian, but which in reality is merely pre-Christian, pagan and Jewish. The pitiful battle against scholarship will soon collapse. The sun will not stand still, nor twentieth-century thought return to medieval dogma at the command of W. J. Bryan. But this is not all of Fundamentalism. It has a larger significance than its noisiest champions know. Deep under the surface sweeps a tide of protest against irreligion in our educational system as a whole, and an indictment against that conception of Christianity which repeats the error of the Judaizers in the days of Paul, the error against which he held up "the word of the cross" as embodying the central message of the faith. Before I take up again the larger problem of religious education in home and school, I must pause for a brief consideration of "liberalism", technically so called, a conception of Christianity, which as laying all stress upon the ethical teaching of Jesus as the essence of the message is naturally received with favor even by progressive representatives of the Synagogue.

Let us turn briefly to this charge against the typical divinity school. Theologians understand what is meant by the expression "the 'liberal' Christ". For the benefit of others less familiar with our technical terms let me explain that it stands for a theory which had great vogue for a time in academic circles, but against which the verdict of historical criticism is (I think) decisive. This theory takes what it calls the gospel of Jesus, His preaching of repentance and forgiveness, the new ethics of the Sermon on the Mount, as the essential thing in Christianity, and discounts the gospel *about* Jesus preached to the world after His death. It looks upon Paul and his stressing of the cross and its psychological reaction in Paul and others which they called the Resurrection as an aberration. It explains the worship of Jesus

as having arisen partly from Jewish messianism, partly from the prevailing Oriental mystery-cults with their myths of a dying and rising Savior-god. The Galilean disciples were deluded by their dreams of an apocalyptic Son of Man-messiah into the expectation of an impending return of their Teacher on the clouds of heaven. Paul Hellenized this apocalyptic hope into an avatar doctrine of incarnation and mystic union with divinity.

On the surface this makes a plausible explanation of the rise of Christianity. At least it removes some stumbling-blocks. Relegate to the background the story of the cross and resurrection, retaining as the only permanent elements of the gospel the moral and religious teaching of Jesus (an idealistic ethic only needing expansion from its local and temporary adaptation) and you get a product to which neither Jew nor Agnostic will seriously object. It is a sermon on these lines, with a text from the Gospel of Luke, that you take with you when you exchange with the rabbi of the liberal synagogue, or the leader of the Ethical Society. But if you should through some mischance enlarge upon one of those "great texts in Galatians" that proclaim the gospel *about* Jesus as the author of a new way of salvation by grace, then be not surprised to find that it entails twenty-nine distinct damnations, one sure if another fails.

The historical critic finds difficulty with the "liberal" Christ. As matter of plain fact Christianity did not arise out of the admiration felt either by Paul or the Galilean disciples for Jesus as a Teacher. Indeed they scarcely mention the fact that He was a teacher, still less consider that He presented a new system of ethics. Christianity arose out of what men believed to be the act of God, not the teaching of any man, however great. Whether it were Paul, or those who were apostles before him, the common message was simply "the word of the cross". If some slurred this, then the resurrection. In either case the act of God. God meant something to humanity by what happened in Jerusalem in the year 30. The apostles were witnesses of something that God had done, things that they had seen and heard. That was their "gospel". Of course they had to attach a significance to these experiences, and from the nature of the case they sought it in Scripture. That was their theology. The first clause of their primitive creed was that "Christ died for our sins according to the Scriptures". The second (also "according to the Scriptures") was that God had raised Him from the dead, to bring redemption to the world. That is not ethics. That is religion. A religion grows out of

what men think God does. The thought may be wrong or right, or partly one, partly the other; but without it there is no religion. With it there is sure to be, unless the action falls altogether outside human interest. Ethics is a theory of human conduct. You may give it dynamic by incorporating the sanctions of religion. But of itself ethics remains a mere philosophy of conduct, a sociological theory of what men can, may, should, or would do. Christianity is, and always has been, a religion. It adapted to its needs a very noble system of ethics, but it grew out of certain great occurrences interpreted in a certain way as acts of God. The historical critic knows this, and therefore finds the mere ethical Teacher, the "liberal Christ" a cause utterly inadequate to account for the rise of the religion.

The difficulty felt by the plain old-fashioned Christian with "liberalism" in this technical sense of the word is not altogether different. He does not argue like the critical historian. He simply realizes that somehow the life is gone out of the old gospel. The "word of the cross" meant to him "the blood atonement" in something like the sense it bore to Anselm and Calvin. Christianity to him was not a philosophy of conduct, nor good advice lit up with emotion. It was a gospel, news of what God has done confirmed by experience of what God does. It worked.

Both as a historical critic and as an evangelical I confess that my sympathies are with the Fundamentalist in his insistence on "the efficacy of the blood-atonement". My own interpretation of the cross and its meaning would probably be very unsatisfactory to the Fundamentalist, but in so far as his indictment holds against any theological seminary that it teaches this modern form of the Judaizing heresy misnamed "liberalism" instead of Paul's conception of our ministry as "a ministry of the atonement, how that God through the agency of Christ was restoring the world to His favor, not reckoning unto men their trespasses", I deplore it as taking the heart out of the gospel, depriving Christianity of the right to be called a religion. In theology we need to raise the war-cry: "Back to Paul".\*

But what of the indictment which the Fundamentalist brings against our secularized schools and colleges of "aggres-

\* In his recent essay on St. Paul, Dean Inge well says: "There has been no religious revival within Christianity that has not been on one side at least a return to St. Paul. The reason, put shortly, is that St. Paul understood what most Christians never realize, namely, that the Gospel of Christ is not a religion, but religion itself, in its most universal and deepest significance."



sive irreligion", and what of his remedy? Once more I hold Fundamentalism to be important as a protest, not as a program. Fundamentalism is symptomatic of a profound misgiving, a realization that times are changed, coupled with a frantic determination that we shall not change with them. Whether the sweeping indictments brought by some against the morality of the younger generation have just ground or not I do not know. Certainly there has come a sudden realization that the ancient sanctions have crumbled away. It is no longer enough to say "The Bible teaches thus and so; therefore obey". Reward and punishment in a world to come have lost their appeal. It may not be true that men and women will give up the struggle for righteousness because this is so. But it is inevitable that a generation which believed its own moral principle had no more enduring basis should anticipate this result in the generation that comes after.

On the constructive side Fundamentalism is weak. It has no remedy to offer save an impossible return to the past. It would reinstate an obsolete theory of verbal inspiration which is not even Christian, and an expectation of the visible and immediate return of Christ to judge the world which Christianity had already begun to outgrow in the time of Paul, and which it had largely discarded before the close of the second century. Who, then, is to blame for this backwardness? Is it reasonable to expect the average layman to inform himself on the results of a century of biblical science, and the revolution wrought in the science of interpretation by historico-critical methods, when the clergy (so far as they are themselves informed) treat this knowledge as too dangerous for common use, and think it the part of prudence to put off change to the last possible moment? Hearken, ye pastors of churches! I know your timidity in this matter is not based on self-interest. It is based on genuine regard for the interest of the Church as a whole, and especially in regard for the weak brother whose crutches you fear to take away. But when I note the difference between the superstitious and pagan ideas of Scripture represented in this movement and those which the least progressive of you who have really studied the subject entertain, I am forced to ask whether you have indeed done your duty as a teaching ministry. Was it really necessary that there should be such deplorable ignorance of the fruits of more than a century of devout scientific research? Was it necessary that the whole regiment should be put on crutches out of consideration for the feelings of the lame? We knew that the Bible could be made a new book, renewed in reality, in

vividness, in redemptive power, by treating it as the source-book for a record of God's redemptive self-manifestation. That was shown even in things beyond dispute. And most of us were too timid, or too inert, to let the new light shine forth. Now the crisis is upon us. There should have been, this half-century past, co-operative work between the churches and the university, or at least between the churches and the divinity school, for Religious Education worthy the name, worthy the respect of the scientific world. And to-day we face the overwhelming task and are appalled.

Fundamentalism is the rebound of our own neglect. What else could we anticipate? The churches have their full share of mental inertia. Where is the manufacturer that is not in despair over the constant changes desired by the patentee? Just as he had everything standardized for production in quantity, along comes the inventor demanding a new and better model. Do you think the Vincentian principle of the immutability of dogma has no human side? Let me relate a personal experience. Twenty-two years ago I sold to the publishers for a very modest sum an *Introduction to the New Testament*. Its merits were not great, but sufficient to induce the public to buy up all the copies printed, so that for several years it has been impossible to obtain them for my classes. A few years after publication I asked the privilege of making a few corrections in the plates before a new printing should take place. In vain. Corrections are costly. If the public will buy the book as it is, why change it? More years passed. I begged the privilege of preparing a new and improved edition. Ah no! The sale was still going strong. Some things could admittedly be bettered; but why change, when all the market would absorb could be printed off the old plates without additional cost?

Take a larger instance in matters far more vital. The amazing dominance of the so-called Received Text of the New Testament against all that scholarship could do to correct undeniable errors will bear out my contention that the practical religionist dislikes improvements in theology. If the Bible of St. James was good enough for the Apostles, it is good enough for him. He has tried it and it works. He has the whole way of salvation underscored in it in red ink, with references in the margin. Anathema on changes of text! But what was the so-called *Receptus*, which for two hundred years frustrated the attempts of biblical scholars to give the world the readings of better manuscripts than those used by Erasmus? Purely and simply a publisher's convenience. In 1633 the brothers

Bonaventure and Abraham Elzevir, the famous Leyden publishers, introduced a new edition of the Greek New Testament originally prepared by Erasmus. In the Preface they introduced this characteristic advertising claim: *Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus*. "This text has now been universally accepted. In it we offer something absolutely free from change or corruption."\*

At least as obsolete as the Received Text is the theology of the Fundamentalist. But it has worked. It still works wherever modernism has not undermined it. It proudly claims the motto "*semper eadem*", and declares itself "unchanged" since the time of Augustine and Anselm, though what Augustine and Anselm would say to the claim is another question. It works. But it does not follow that a really scholarly and truly modern theology would not work much better. In Wesley's day the "old-time religion" was

\* Catholic and Protestant publishers ran a close race in claims to infallibility. The claim of the Elzevirs (let no ribald Anti-semitic suggest that there is any Hebrew flavor in such a name as Abraham Elzevir) sounds very like an answer to that made just 44 years before by Pope Sixtus V in the decree "*Aeternus ille*" on behalf of his own edition of the Vulgate text approved by the Council of Trent. The decree required that this text should be "received and held as true, legitimate, authentic and unquestioned". Unfortunately Sixtus' text turned out to be so full of errors that only three years after its appearance in 1589 his successor, Clement VIII, was obliged hastily to get out a new edition issued in the name of the defunct Sixtus, in which the blame for the errors was thrown on "the printers" (though Sixtus himself had corrected the proofs). Cardinal Bellarmine was the inventor of this ingenious method of making the printer's devil save the face of the Church. But Protestant infallibility fared no better.

Recent personal experience gives the most convincing evidence of how the principle of the "immutability of dogma" works out practically in the publishing business. Four months ago I submitted a booklet to a well-known firm of publishers. The subject was Christ's method in the use of Scripture. The manuscript was returned with the frank statement that it could not be accepted because it "directly challenged" the views of the Rev. R. A. Torrey, whose works, the writers added, they were publishing together with those of "other Fundamentalists". To rejection on this ground there could of course be no objection, though I was glad to be assured upon enquiry that they had found "not the remotest approach" to unfairness or discourtesy in my utterances. But the curious thing is that these same publishers, in the same letter in which they refused to print a book on this ground alone, volunteered the statement that they "aimed to present both sides in religious controversy, and wished to be considered an open forum of opinion"!



high Calvinism. People believed you could get real power out of that. And indeed you could while an Edwards could preach the Enfield sermon on "Sinners in the Hands of an Angry God". But try the Enfield sermon on your own congregation next Sunday and note the effect. Arminianism was new and heretical in Wesley's time. The conservatives thought of it as cutting the nerve of evangelism because it did not limit men to a single probation. But somehow the Wesley's, in spite of their unorthodox, weakening theology, did manage to put some life into religion. Who, pray, were the practical evangelists of the eighteenth century? And where did they get their training? The Wesleys were university men who had a message of live religion and delivered it. They were heralds of "the word of the cross".

Gentlemen, we are not thinking to-day in terms of one denomination, but of all. We are not thinking in terms of a few years, or of a few decades, but of centuries. If words of criticism used but now concerning our common failure to meet the great task imposed by Protestant principles on the Protestant churches seem unfair to any particular denomination, or any particular individual, let it be remembered that the terms are extremely sweeping and general. If the coat does not fit this one and that one, let him not put it on. But am I not right in my definition of the great issue of the times? Is it not true that the freedom won by the Reformers is endangered without enlightenment? Is it not true that the separation of Church and State places this responsibility upon the Church? Is it not true that we have alarming symptoms that the work is ill done? Is it not true that the past century of biblical scholarship has made new light to break forth from the Scriptures through historical interpretation? And is it not also true that so far from completing the democracy of the Reformation by self-government under the authority of the Spirit, we have too often hid under a bushel that new light from the Scriptures which John Robinson greeted from afar?

The fruits of this century of enlightening scholarship can be found stored up in the Bible Dictionaries and Encyclopædias. But do the people read them? Our divinity faculties know them. But are the faculties brought into touch with the teaching body of the churches? In a few exceptional cases they are. Here and there you find a church with a teaching ministry, trained and salaried, a church school competently organized, and if *very* favorably located, perhaps even linked up with the university or divinity school. But such cases are rare and sporadic. They are the merest samples. We need

a garment for our nakedness, and need it soon.

It is the specific, unavoidable task of the Christian university, above all of such institutions as the Yale Divinity School, the servant of the churches, to prove to them and to the world that modernism is not necessarily irreligious, that the Reformers were right in their dependence on the Scriptures as interpreted by individual judgment under the guidance of the Spirit, that the Puritan forefathers were right in claiming alliance with the university, and the founders of the great Republic were right in committing to the Church the defense of its own freedom through general education and enlightenment in things pertaining to God. It is the task of our scholars to prove that Christianity in the light of modern discovery proves something greater than that which it was conceived to be a hundred years ago. And this task of the divinity school has its complement in the duty of the pastor and teacher. It is for you, the graduates, to meet the blind, pathetic protest of the Fundamentalists with a modernism that works, to build up, while opportunity still lingers, a system of Religious Education worthy of our principles and our inheritance, and commanding the respect of the scholarly world. In this ministry of teaching there should be systematic coordination between church and university, not exceptional, occasional, incidental, but continuous, general and systematic.

You must of course expect opposition. Who ever did a thoroughly good and important work without it? In our ordaining councils for fifty years we have been generous in the extreme to the kind of applicant who was considered safe, and meant well, and severe on the man who had intellectual vigor, independence, and capacity. Let us see whether it be not safer to cease this watering down of the ministry in view of the need for teaching. For a paid superintendent of the Sunday-school under a minister who himself is ignorant and incapable is likely to make things worse than before. Let us meet the inertia of prejudice and ignorance with better knowledge. We shall encounter a press and public whose idea of what Christianity means is based on Billy Sunday and the caricatures of the newspaper and the novelist. Press and public take the view they might be expected to take when there is no adequate system of public instruction under joint direction of the churches and the divinity schools. You will meet the strongest opposition of all from the practical producers, the manufacturers of converts, along the time-honored, stereotyped plan, supposed to be good for at least another decade. There is reason to doubt its con-

tinued efficacy, and the maintenance of the quality of its product. But there is no doubt whatever that the publishers of Sunday-school lesson-leaves hate improvements in the method just as cordially as other practical producers. The same applies to other religious vested interests. The scribe well instructed unto the kingdom of heaven brings out of his treasure things new as well as old. The Lord knows we have been very zealous about the old. Perhaps it is time for bringing out a few things that are new, and holding fast that which proves itself good.

Perhaps even a lecturer may be permitted to take a text if he take it not in vain to flirt with, but to honor it and respect it and to stick to it. Paul, in speaking of the teaching ministry, applies to his fellow-laborers the figure of the threshing ox. The synagogue name for the teacher and preacher is in fact *darshan*, literally the "treader out". The apostle, pleading for fair treatment of those who "labor in the word and in teaching", compares them to the patient animals who on Syrian threshing-floors spend the long summer day plodding their tedious way over the piled up sheaves, that from the kernels thus beaten off the people may be fed. Fancifully, perhaps half-humorously, he applies to them the humane statute of Moses: "Thou shalt not muzzle the ox when he treadeth out the corn". At the policy of a starvation wage made specially applicable to ministers and teachers my own soul revolts for its injustice as much as my mind deplores the folly of it in face of conditions as they are. But there is another kind of muzzling certainly not less disastrous to the public welfare and harder for the true teacher to bear, a kind for which primary responsibility rests rather with a timid and reactionary leadership in the Church than with the public at large. This kind of muzzling is in line with that conception of education which regards it as the impartation bit by bit of a fixed deposit of unchangeable dogma, the conception which gives a sinister connotation to the term "catechetic", and makes the red-blooded American, even if a Romanist in church affiliation, rebel at the imposition of the parochial school. Too often we have thought of our stock of gospel grain as if it were only bread for the eater, and must not also provide seed for the sower. We have forgotten the perpetually recurrent necessity for a new and larger crop, grown from seed still living and vital. We have followed afar off—very far off—the medieval catechist's attempt to discipline the character against the terrors of martyrdom and the seductions of the flesh, and we have forgotten the apostolic ideal, "Howbeit in malice be ye babes but in under-



standing full-grown men". We have thought it Education (heaven save the mark!) to keep the people "babes in understanding" by a perpetual diet of well diluted milk, and have thought that thus they would be "no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error". We are beginning to be undeceived.

Friends, fellow-alumni of this historic School, the Fundamentalists has risen to a great emergency. He is doing his narrow best. In the intellectual field he is fighting a losing battle against overwhelming odds. But as Christians of ampler view and opportunity it is not our part to stand by and see him draw down upon himself and upon the cause he champions according to his lights the contempt and ridicule of the cultured world. For us there is a better way than silence and inaction. Continue the great traditions of this School. Fulfill its generous service to the churches. Make its contribution in the new century greater than in the last. The call of the times is to the teaching ministry, whether at home or in the foreign field. The coming

decades are big with portent for good or ill. We may have a great and free and growing Christianity advancing along the lines blazed out by the Reformers, a Christianity that shall inform and vitalize a reconstructed civilization; or we may have timidity and reaction, with the inevitable triumph of materialism, sensuality and irreligion. The task is tremendous. It is complicated by the well-meant efforts of some who mistake bigotry for orthodoxy and the clamor of majorities for the voice of God. Be yours that wisdom which cometh from above, which is first pure, then peaceable and easy to be entreated. This wisdom comes to the humble, teachable and open mind. It is not given to those that have nothing to learn.

Gentlemen of the alumni, we who are now the "Old Faculty" salute you. Fifty years ago to-day those whom we remember as the "Old Faculty" took over from their predecessors of the first days an institution reconstructed in buildings and endowment, but cherishing as their chief treasure the great traditions inherited through the succession of more than 170 years. They made of it a great school of training for the New England ministry.

## TIMOTHY DWIGHT

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(Address at the Unveiling of the Memorial Tablet)

AMONG the honored names of Graduates, Teachers and Benefactors that might fittingly be recalled on this day, there is one that is especially deserving of our highest tribute. All unconsciously to himself, Timothy Dwight seems to have been providentially raised up to meet a great emergency in the life of the Divinity School. Not that he won the victory singlehanded, for he had many gifted associates who may well seem to us to have been called of God for their special tasks no less than he. But it still remains true that he was the first of the Mid-Century Faculty to take office, that somewhat later for a brief period he was the only full-time professor in the School, and that he had a leading part in all the labor of reconstruction.

It is difficult for us who have known the institution only in the recent time to realize that its very continuance was in doubt sixty-four years ago, when Dr. Dwight accepted his appointment as Assistant Professor of New Testament Literature. It is, however, only as we recall the earlier days of discouragement that we can come to any proper appreciation of his service.

Nathaniel W. Taylor, a prince of

teachers, in many ways the greatest that the Divinity School has ever known, had recently died. Those who had been his long-time associates in a most fruitful work were too far advanced in years to co-operate in any effective way with their younger colleague. The prospect of finding worthy successors to these teachers was not encouraging, because of the lack of endowment. At the time of Dr. Taylor's death, this amounted to less than sixty thousand dollars. The old Divinity Hall, the one building to which the School had claim, was devoid of facilities for lectures and class-room work, and it was already foreseen that even this structure would have to be yielded very soon to the Academical Department. The enrollment of theological students had been declining for several years and is given as twenty-one in the catalogue for 1858-59 which announces Dr. Dwight's appointment. In view of all these facts, we cannot count it strange that many of the friends of the School lost heart and were prepared for a temporary or final suspension of the work.

One may then ask what it was that led a young man of thirty, with superb educational equipment, and with alluring

Twelve years ago we laid the foundations for a larger development. New endowments have come. Above all the new curriculum itself has proved a success. The students and teachers are here. We have the cooperation of the University for the larger task. We believe that there is no place of training in the world where a man can be better prepared than here for service in the pastorate, the mission field, religious education, social philanthropy, or research in the history and philosophy of religion. To-day we are gathered, Faculty, alumni, students and friends, to give thanks to God who has blest this enterprise with assured success. The ship is now launched on wider seas. New vistas of larger service open before us. We have the cooperation of students and University. We call for that of the churches and the alumni. With that no task is too great. We can face the new century with hope and faith. If my forecast of its problem of most immediate urgency is correct, it will be solved by the consecration of men of religion in the Church and men of vision in the University. Light and Truth shall be our guides. Let them lead us, let them bring us to God's holy hill!

invitations to enter other fields, to dedicate his life to such a forlorn hope. He himself could have been under no illusion as to the real situation, for he was a graduate of the School in the Class of 1853, and through a period of ten years on the Yale Campus, as student and tutor, he had become intimately acquainted with its fortunes. The precise reasons for his decision have nowhere been given, but his statements make it evident that he accepted his new office, with all that it involved, as a sacred responsibility. In the first place, he may have felt that the task came to him as an inheritance. His grandfather, the first President Dwight, had earnestly desired the founding of a distinct Theological Department at Yale. He had made plans with his eldest son, Timothy, whereby the avails from a certain business enterprise should be dedicated to this cause, and when in 1822, five years after his death, the step was actually taken of establishing the new School of Theology, the largest single donation came from this son who continued loyal to his father's wishes. Thus it may well have seemed to Dr. Dwight that the unfinished task of his kinsmen according

to the flesh had descended to him, the third Timothy in this succession.

But even more important was the vision which he cherished of Yale's unfolding as a University, and which he felt he likewise owed to his distinguished grandfather. Indeed he tells us that it was this conception of Yale's greater destiny that gave him a large measure of his inspiration for the upbuilding work of the Divinity School. He regarded the successful establishment of this department as one of the first steps toward the realization of the University ideal. For this movement to fail, after so many years of brilliant achievement, would be nothing short of disaster. Furthermore, Dr. Dwight did not forget that Yale College was founded by religious men for religious ends. The Divinity Faculty was needed not alone for the proper rounding out of the University, but it was inconceivable to him that Yale should abandon its mission of training teachers of religion. To do so would be to prove faithless to its founders. It is well nigh certain that the decisive consideration was his conviction that the Divinity School was to play a great part in the Christian development of America and in extending God's kingdom throughout the world. Had he not thoroughly believed in this larger spiritual mission, he could hardly have continued so serene and confident as discouragements multiplied. He says of the first critical days: "I never allowed myself, for a moment, to think of abandoning the largest and widest plan which had been formed for the new era, or of being moved, in the least, by the suggestions of friends who, as onlookers, were disturbed by doubts or advised us to yield to adverse fate." We can well believe that one of such a frame of mind would kindle the enthusiasm of his colleagues, so that where difficulties abounded, especially after the outbreak of the Civil War, their faith would more abound. A very rich reward for all their earnest endeavor was not long delayed. Within ten years from the time when Dr. Dwight stood almost single-handed in the School, he found himself "with a strong and earnest company of students ready to receive instruction, and in union with a Faculty which was equal in numbers and in reputation to that of any theological school in the country. The days of uncertainty and discouragement had indeed passed away, and the new day of light and success had come".

Another change of greatest importance was the development of a strong institutional life, so that from that day to this the success of the School has not depended upon the power and reputation of any individual teacher.

Notwithstanding the fact that Dr.

Dwight was obliged to assume a large measure of responsibility for the upbuilding and administration of the Theological Department, he did not cease to be an industrious and accomplished scholar. His call to the Assistant Professorship of New Testament Literature in 1858 was in reality an invitation to organize and develop a distinct department of New Testament study. Much to his own satisfaction he was given an entirely free hand for this task. The field to which he was thus summoned was doubtless the one that he would have chosen before all others, for dogmatic and ecclesiastical subjects were never particularly attractive to him. He excelled in classical studies and had continued them as Fellow and tutor for six years after his graduation from College, and yet further during a period of two and a half years in Germany. As far as New Testament topics were concerned, it was only some time after his arrival abroad that, upon the advice of President Woolsey, he began to give them his special attention. There happened to be very little that appealed to him in this department at either Berlin or Bonn, where he was matriculated. Thus it came about that Dr. Dwight was being prepared in these days for his future service, not so much by specialization, as by an intimate acquaintance with the method and men of the older, more advanced, and better equipped institutions of Europe, and also by the inspiration which he found in the atmosphere of the scholarly life. The period continued to be one to which he looked back with deep satisfaction, and to which he referred some of the most abiding and helpful influences in his life.

There was one discovery in which he particularly rejoiced. Exegesis had taken its rightful position as an historical science in these older schools, and had escaped in large measure from the dogmatic trammels that still hindered its progress in America. It is no small part of his service to New Testament scholarship that he became a champion of this same freedom upon his return to Yale, and in so far as he ever wielded a controversial pen, it was in vindication of this liberty.

Dr. Dwight published comparatively little in his own field, and it could hardly have been otherwise with one so burdened with executive responsibilities. However, it is not alone that he lacked the needful opportunity, but, perhaps even more, that his primary enthusiasm was for another service. The words that he himself used of Professor William A. Norton, a distinguished teacher of Yale in former days, reveal at the same time his own point of view. He writes: "Professor Norton was, as I think, one of the class of college teachers to whose minds

the duty of instruction which they owe to their pupils appears to be the first and highest of all obligations resting upon them. Such men . . . make research subordinate to this duty, and engage in it, primarily, that they may give the results to their classes. As a consequence, though they may be scholars of a superior order, they do not publish as much in the form of treatises or volumes, as do those for whom their personal investigations and acquirements are the matter of chief importance." He then adds: "Everything, however, which Professor Norton gave to the public bore the marks of much ability and learning and was received with great respect by those who were devoted to his department of science." And this was pre-eminently true of all that was published by Dr. Dwight.

His contributions to New Testament study come from the period after the new era in the Divinity School was well begun, and before he assumed the duties of the presidency of the University. That he was concerned before all else for the needs of his students is made evident by his express dedication to them of his editorial labor on four volumes of the American edition of Meyer's Commentary—(Romans issued in 1884; Philippians, Colossians, Thessalonians, Philemon, in 1885; Hebrews and the Pastoral Epistles likewise in 1885; the General Epistles of James, Peter, John and Jude in 1887). The same dominating interest appears in an undertaking of greater magnitude, the translation of the third edition of Godet's three-volume Commentary on the Gospel of John, to which he contributed notes to the extent of one hundred and fifty closely printed pages. This task he finished just before leaving the Divinity School. It should not be forgotten in this connection that the introduction of the Commentaries of Meyer and Godet to American students, who had little acquaintance with the languages in which they were written, was an event of great importance for the progress of Biblical learning. There are those to-day who have not forgotten the eagerness with which they first turned the pages of these books, and the sense of emancipation that came through the possession of such helps.

For many years Dr. Dwight was one of the editors of the *New Englander*, and among his contributions to this magazine there are several papers that reveal him as a well-balanced, open-minded and scholarly interpreter of the New Testament. The same may be said of other discussions of similar character that were published somewhat later in the *Journal of the Society of Biblical Literature and Exegesis*. Shortly before he was called from the Divinity School, we hear of



plans for a volume on Paulinism. Had they been carried out, the result would have been a contribution to New Testament study of abiding worth.

Mention should likewise be made of the service of Dr. Dwight from 1872 to 1881 as an active member of the New Testament Group of the American Committee for the Revision of the English Bible.

As a teacher he always maintained a friendly personal interest in the welfare of his pupils. He sought to be their trusted comrade rather than a superior who governed by rules and force, and by the display of authority. Yale owes to him no small debt for the correction of the old ideas of College discipline. Down to his latest years he kept his remarkable gift of sympathizing with the right-minded student and of appreciating the undergraduate point of view. It was a veritable endowment of the Spirit that under other circumstances would have made of him a most successful pastor. He once quoted with approval a statement of Professor DuBois that "a teacher's best testimonial is the esteem and respect of his pupils; his best reward their love and confidence". There is also an impressive passage in his Presidential Inaugural that deserves to be recalled in this connection:

"It is the priceless privilege of a University teacher to help the manly youth around him in their souls' living, to make them more generous, more truthful, more fit for life in this earnest and struggling world, more worthy of love and respect. The teacher who thinks his work is ended when he has heard his recitation or given his lecture has little conception, in my judgment, of what his work is.

"As for myself, I may truly say that, if I were not hopeful that the young men of these coming years would look back after life upon some blessing for their souls' living derived from their intercourse with me and the friendly relations

which existed between us here, I would turn aside from the office which opens before me at this very hour of its beginning."

Above all, there abides with us to-day the memory of the Christian manhood of Dr. Dwight. There was a greatness of soul that impressed itself upon all who were in any way associated with him, and especially upon his students. He ever manifested a serenity and quiet confidence that gave witness to a spiritual life that was deep and strong. Self-disclosure in any direct way would not have been easy for him, but in a volume of sermons entitled "Thoughts of and for the Inner Life", published at the close of his official career (1899), he has permitted us some glimpses into the secret springs of his life. For him the Christian life was "a personal fellowship, a divine-human friendship between the believer and Christ". The Divine Friend is with him the oft-recurring title for the Master. The power of this friendship to develop the inward man was for him the thing of greatest interest, and consequently the Fourth Gospel and the First Epistle of John were the writings of the New Testament which he found richest and most satisfying. He prized this Gospel as "the flower and consummation of the Apostolic thought" and felt that it came forth from the depths of a meditative soul in personal communion with Christ. Here are enshrined the experiences of the inner life that can be appropriated and repeated in the lives of believers of every age. It has been well said of Dr. Dwight that he was a Johannine Christian, for the Johannine experience repeated and verified itself in him. In his exposition of the abiding satisfaction of the life of the spirit, he too spoke of that whereof he knew.

As we recall his life to-day, it may seem to us peaceful and uneventful, one in which there was much of mystical con-

templation, but at the same time it impresses us as a life of action, dedicated from first to last to high and holy purposes. It was a life in which there was much of joy that deepened with the passing years. Dr. Dwight was unwavering in his conviction that the best was yet to be. In spite of toils and burdens, of many things that try the soul, he never bemoaned the present days as evil, and was confident that the future was as full of promise as the past had been of realization. He closes the last of his discourses on the Inner Life as follows: "So too, when the life reaches its end, and the deepening and increasing happiness of earth is exchanged for the greater blessedness beyond, the salvation which comes to the soul in its fullness is only that which had been shown or unfolded to it, in ever enlarging measures and clearer visions, while the years here were bearing it onward."

We are thankful that on this One Hundredth Anniversary of the Divinity School we can pay our tribute to the memory of one of its distinguished sons who gave himself with such whole-souled devotion to its upbuilding. Born six years after its organization and passing to his reward six years before its Centenary, his whole life was intimately associated with its history. If the University was his home, the Divinity School was his sanctuary.

We rejoice that his name is to be kept in remembrance in this Chapel in a manner so fitting, so in accord with his own modest spirit. We are glad to feel that his influence is to abide here and that successive generations of students that knew him not will continue to be blessed by his service and by his large contribution to the spirit and traditions of the institution. May it be granted unto these students to become in some measure heirs of his radiant faith and sharers in his loving devotion to the Divine Friend!

## CONTRIBUTIONS OF THE YALE DIVINITY SCHOOL TO THEOLOGICAL LITERATURE

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WHILE we were students in Yale Divinity School we esteemed, perhaps above everything else, the personal human contacts of our daily experience. To be sure, we found here books in abundance, and the acquaintances made with the printed page were both pleasant and profitable. But books were not our primary interest. We prized more the instruction of the lecture room and the less formal intercourse between faculty and students

in the happy relations of their common life. Momentarily our eye might flash with pride when a new book appeared from the pen of one of our professors, but the professor was far more real to us than the book—and usually far more understandable. We felt, as did Papias in his youth, that not so much profit was to be derived from the contents of books as from the utterances of a living and abiding voice.

To appreciate Yale's contribution to theological literature one needs the longer perspective and the wider horizon that come with the passing of time and the enlarging of experience. Indeed, ultimately, the written utterances of the faculty become for every graduate the principal means by which the School continues and enlarges its influence upon his life. But perhaps he does not always live up to his full privilege in this re-

spect. Certainly no alumnus should allow a single year to pass without reading at least one Yale book.

Looking back over a century of Yale history, one's attention is arrested immediately by the extensive literary output of successive generations of the Divinity School faculty. A rough estimate discloses some interesting statistics. Merely to read by title the significant articles published either in periodicals or encyclopædias, and the list of books that have been written during the past century, would alone consume perhaps more time than the program has allotted to this address. Of substantial volumes there are upwards of 200 in number, aggregating over 60,000 printed pages. Less formal publications are well nigh as numerous as the proverbial sands of the seashore. A selection of such papers as have appeared in theological periodicals or other volumes of composite authorship and have an unquestionably scientific value for the literature of the subject, yields another large body of writing, embracing in round numbers 600 titles, with a total of over 6,000 pages.

Similarly impressive are the numerous media that have been employed in giving expression to this literary activity. The editorship of theological periodicals, or other serial publications, has not infrequently fallen to the duty of Yale theologians. Almost every religious journal published in the English language, particularly in America, has at one time or another printed contributions from Yale pens. All the standard religious dictionaries and encyclopædias, from Smith's or McClintock and Strong's to the latest modern work, have drawn more or less extensively upon Yale scholarship. In standard series of theological works the names of Yale writers are always to be found, as in the International Critical Commentary, New Testament Handbooks, Messages of the Bible, Bible for Home and School, also in the biblical section of the Home University Library, and the like.

As a matter of historical interest, it would be a commendable enterprise to bring together in a complete and permanent collection the School's literary output for the century, a task which in some cases would of course necessitate republication. Such a collection would be in itself a library of respectable size, and a splendid historical monument to the memory of Yale scholarship.

While, other things being equal, quantity of production has its value, quality is of still greater interest. Consequently, in this address we shall dwell more particularly upon the scope and significance of the School's contributions

to theological literature. And for the purposes of convenience in treatment, we distinguish three periods in the history, the first extending to about the year 1860, the second reaching from the early sixties to the middle nineties, and the third covering the last quarter-century.

# I.

If a personal reminiscence is not out of order, I should like to relate the circumstances under which I first became acquainted with Yale theology. In the early days of my college life, in a Baptist institution in Nova Scotia, in eastern Canada, I had as roommate a student who was preparing for the ministry, and was, in fact, already a preacher whose hearers not infrequently commented upon the able utterances of so young a man. But he was to the manner born, for his father and his grandfathers were preachers before him, and he brought with him to college certain books which apparently were family heirlooms, but which were entirely new to my eye. One day I took from his shelf one of these volumes which presented the following title page: "Theology Explained and Defended in a Series of Sermons by Timothy Dwight, S.T.D., LL.D., Late President of Yale College. With a Memoir of the Life of the Author. In Five Volumes." Undoubtedly this was the first time that I had ever seen or heard the name of Yale, and up to that time probably the word "theology" meant to me nothing but an evident example of a Greek derivative. But I remember that the book interested me, or at least aroused my youthful curiosity—and, incidentally, also revealed to me something of the secret of my roommate's phenomenal sermons.

This incident is illustrative of the wide area over which Dwight's theological writings circulated. In Canada and England they at one time enjoyed a favorable reception similar to that accorded them in the United States. It is true that their publication antedates by four years the formal establishment of a separate theological department in Yale College, but the theological interest which ultimately led to the founding of a divinity school received a large measure of its impetus from the first President Dwight. We need make no apology for placing his name at the beginning of our list of Yale's contributors to theological literature.

In fact, it would not be inappropriate, did time permit, to survey a still earlier century of theological activity at Yale College, an activity that gave direction to lines leading up to the establishment of the seminary, which, it will be remembered, was founded as a further stage in

the development, and not as the beginning, of divinity study at Yale. Nor did the college thereupon cease to support, independently of the theological department, professors whose work as teachers and whose literary activities have been so essentially related to the divinity field as to render separate grouping a mere arbitrary formality. In Yale College the professors of Divinity, of Ecclesiastical History (before the founding of a separate theological school), of Semitic Languages, of Biblical Literature, and of Assyrian and Babylonian Literature, might very appropriately, for the purposes of a literary survey, be classified with the divinity faculty. In the history of Yale the contributions made by representatives of these various departments have been both extensive and important, although we are not at liberty formally to credit them to the Divinity School, and therefore shall not specify them more particularly in this survey.

As belonging properly to the theological department, Professors Taylor, Gibbs, Fitch, and Goodrich constitute the personnel during what we have chosen to call the first period in the School's literary history. Among these names that of Taylor stands out as the productive scholar of the group. Yet one should not forget the *Manual Hebrew and English Lexicon*, of Gibbs, or the services rendered theology by Goodrich while editor of the "Christian Spectator".

Professor Taylor's written contributions began with the publication of a notable sermon, *Concio ad Clerum*, in 1828. They continued in the form of sermons, pamphlets, and articles in the "Spectator" during the following years of bitter debate with his opponents, and they attained their most complete expression in the two volumes entitled, *Lectures on the Moral Government of God* (1859), published the year after his death. In view of the controversial conditions amid which he did his work it is not to be expected that his writings would display that comprehensive handling of theological topics to be found in the sermons by Dwight. The significance of Taylor's work lay, not in the breadth of its content, but in its concentration upon a new interest born of the social experience of that age. The Unitarian and the Universalist controversies had cooled down somewhat, and in each case the protagonists on both sides had pretty generally agreed henceforth to disagree. These issues were indeed still debated, but they had ceased to be of dominating interest. New movements were in the air. Only about half a century had elapsed since the New England colonists had found it desirable to break with the mother coun-



try and assume the immediate responsibilities of self-government. Still more recently the French Revolution had tended to overthrow all monarchical conceptions of authority, whether of men or of God. Among the students of Yale College President Dwight found a lamentable decline in moral and religious ideals which he ascribed to the spread of contemporary notions from France and which stimulated him to preach those sermons that fill the five volumes of his *Theology*. In them the formal rubrics of orthodox New England Calvinism, and the main outlines of its system are, to be sure, preserved; but one feels that President Dwight, while never doubting the justice and supremacy of *God's* government of the universe, does entertain at least a suspicion that *man's* responsibility for his own conduct needs greater emphasis. Responsibility for his political life in New England now rested upon man's own shoulders, and it was inevitable that the more sensitive and aggressive spirits of the time should ultimately carry over the new conception of human responsibility even into the sphere of religion.

This tendency meets us, though perhaps in somewhat shadowy form, in the writings of Dwight, and comes clearly into view in the teachings of his pupil and admirer, Taylor, who explicitly affirms man's responsibility for his own moral delinquency. While maintaining still the supremacy of God in the moral government of the world, just as of course Taylor would have still maintained God's supremacy over all political programs, whether monarchical or republican, he allows a place for human responsibility and initiative in the sphere of morals consistent with that conception of man's obligation in the political sphere that had now become a normal factor in New England society, and that operated perhaps quite unconsciously to affect the interpretation of other spheres of life. It is not surprising that Taylor seems to be concerned chiefly with the theoretical problem of maintaining the perfection of *God's* moral government, for the dialectic of that age required that theological argument make God its point of departure, but this formal topic is merely the reverse side of a new conviction as to man's own duty. When, intuitively or otherwise, a theologian comes to feel the necessity for a morally responsible humanity, he is impelled to show that his God is no less amenable to the demands of the ethical ideal.

Herein, we think, lies the great significance of Taylor's contribution to the theological literature of his day. He is the leading exponent of a new impulse

that is surging vaguely through the life of the age and awaiting the rise of some leader with a spirit sufficiently sensitive to grasp a new ideal and with sufficient strength of character and mind to become its successful champion. And this new ideal which he so ably represents is at bottom a new sense of the importance of ethics in the sphere of theology. The evolution of theological interest in America during the years that were to follow showed that he had read aright—had read perhaps better than he knew—the signs of the times.

## II.

The period from the beginning of the sixties to about the middle of the nineties exhibits a distinctly new stage in the literary history of the Yale Divinity School. During this time there is a marked extension of interest, both in treating the theological field as a whole and in developing specific departments.

Church History now takes its place side by side with speculative theology. In 1861 Professor George Park Fisher came to the chair of Ecclesiastical History. During the forty years of his active career his pen was never idle. His articles and books that followed one another in rapid succession placed Yale in the forefront of church history scholarship in America. But, diligent historian though he was and excellently trained for his task, one easily perceives that at heart he was primarily interested in the theology as a system of doctrine and sought to bring from the realm of history gifts to lay at the feet of this "queen of the sciences". His first substantial book, published in 1865, bears the title, *Essays on the Supernatural Origin of Christianity with Special Reference to the Theories of Renan, Strauss, and the Tübingen School*. Some twenty years later he displays this same loyalty in defence of doctrine in a volume entitled, *The Grounds of Theistic and Christian Belief*. And even in his books on the *Reformation*, the *Beginning of Christianity*, and the *History of the Christian Church*, the reader finds himself in the company of an ardent and inspiring defender of the faith.

In this capacity Fisher was discharging in a very capable manner the obligations placed upon him by the circumstances of his age. Geographically the theological horizon had widened until it now embraced not only America, Scotland, and England, but also Germany and France. Many new problems had also arisen. The scientific developments in England, as represented, for example, by Darwin, Huxley, and Herbert Spencer, were now well under way. Darwin's *Origin of*

*Species* had appeared in 1859, Huxley's disturbing book on *Man's Place in Nature* had come out four years later, and many traditional Christian beliefs seemed to be in danger of collapse. In Germany during the first half of the nineteenth century, the rationalist movement, and, still more effectively, the philosophy of Hegel, had disturbed the peace of orthodox Protestantism. And in France the protest against tradition had expressed itself in somewhat picturesque fashion by the publication of Renan's *La Vie de Jésus* in 1863.

With all of these tendencies of the age Fisher was thoroughly familiar, and he set himself against them in the spirit and power of a serious and capable scholar, deeply interested, not alone in the data of history, but also in the maintenance of a specific system of religious belief. He, like his contemporary, Professor Schaff, of Union, might be called an American Neander, but Fisher on account of his more specifically theological aptitudes might also be styled an American Dörner or Tholuck.

From 1858 to 1871 the chair of Systematic Theology had been filled only temporarily, first (1858-66) by Noah Porter, who was at the same time Professor of Mental and Moral Philosophy in the College, and later by Dr. Leonard Bacon, pastor of the First Church in New Haven. Both were productive scholars and able theologians, but they were not chiefly interested in the systematic exposition of doctrine. Yale acquired a new leader in this field in 1871 in the person of Professor Samuel Harris, who came to his task from the presidency of Bowdoin College. Already he was the author of numerous periodical articles and pamphlets, to which were added during his activities at Yale three especially significant books: *The Philosophical Basis of Theism* (1883), *The Self-Revelation of God* (1887), and *God the Creator and Lord of All* (1896). In scope of interest, grasp of problems, and quality of learning, Harris was the peer of his colleague Fisher. But, as befitted his chair, philosophy rather than history was the door by which Harris sought to enter the holy of holies of theological knowledge. His work lacks none of that common-sense character and ethical verve of Taylor, but his philosophical mind ranges over a wider area both geographically and metaphysically.

During this period writings by the representatives of the more specifically biblical departments begin to attract a measure of attention. Professor George E. Day, who gave instruction in Hebrew Language and Literature, including until 1891 also Biblical Theology, advanced

American scholarship chiefly by means of foreign books in the periodical, the *Theological Eclectic*, which he edited during the years 1864 to 1871. He also translated from the Dutch Van Oosterzee's *Theology of the New Testament* in 1871, and still later prepared and brought up to date an edition for American readers of an older translation from the German of Oehler's *Theology of the Old Testament*.

Professor Dwight did similar work for the New Testament. He wrote a preface and supplementary notes for several volumes of the American edition of Meyer's well-known commentaries translated from the German, and he rendered into English in two volumes the French commentary of Godet on the *Gospel of John*. Professors Day and Dwight were both members of the American committee on the revision of the Bible, and made their respective contributions through that channel also.

Judged by more recent standards, biblical scholarship at Yale had as yet scarcely come into its own in the field of literature. Its scope was still very limited, and its significance secondary. Study of the Hebrew and Greek languages was not neglected, but these subjects seem not to have inspired any keen literary activity, and in the reviews and translations of foreign literature that were brought to the attention of American readers, stress fell upon the theological content and permanent validity of the Bible rather than upon its historical origins and development, or its religious meaning for ancient peoples at different periods in biblical times. Even under the subsequent leadership of Professor G. B. Stevens, who occupied the chair of New Testament Criticism and Interpretation from 1886 to 1895, the chief end of biblical study was assumed to be the formulation of theological doctrine, and that, too, a doctrine which, if properly derived, should in the main be in accord with modern opinion. His books, *The Pauline Theology*, *The Johannine Theology*, and still later, *The Theology of the New Testament*, rendered admirable service in helping his contemporaries to use the New Testament as a source book for their theology. Thus the reputed queen of the sciences was still on her throne and had loyal support in both of the biblical departments as well as in the department of church history.

The record of the Divinity School's literary productivity in this middle period of its history certainly would not be complete without a reference to works on Homiletics. The Lyman Beecher Lectures, first given in 1872, marked the be-

ginning of a very important series of books on the practical side of theological discipline. To the early volumes of these published lectures, given for the first three years in succession by Henry Ward Beecher, and in subsequent years by other outstanding religious leaders, one may add in particular three books from among several written by Professor Hoppin while, for almost twenty years, he filled the chair of Homiletics and Pastoral Charge. These are his *Office and Work of the Christian Ministry* (1869), *Homiletics* (1881), and *Pastoral Theology* (1884). These volumes set forth very adequately, according to the standards of that age, the ideals that should guide the minister in the preparation of sermons and in the work of pulpit and parish. And, later, in the writings of Professor Brastow these same high standards were worthily maintained.

### III.

On turning to the last quarter of a century in the history of the Divinity School, we come upon not only a distinct increase in bulk, but a remarkable growth in variety, of literary output.

Professor Stevens, who was transferred from New Testament to Systematic Theology in 1895, added to his earlier writings a *Theology of the New Testament* and a substantial volume on the *Christian Doctrine of Salvation* (1905), which appeared the year before his untimely death. Since the year 1909 the literary tradition of this department has been most creditably maintained by its present incumbent, Professor Macintosh. His various contributions to religious and philosophical periodicals, and more particularly his books, *The Problem of Knowledge* (1915) and *Theology as an Empirical Science* (1919) have given additional distinction to this phase of Yale's activity. Professor Stevens had been primarily an expounder of biblical teaching, or what was believed to be biblical teaching according to the standards of interpretation current in his day. He perpetuated the ethical interest characteristic of Yale's theology from the start, and brought to its support familiarity with similar tendencies among foreign theologians, especially the school of Ritschl. Philosophical postulates and metaphysical problems were left somewhat to one side, for in the last analysis it was the criterion of moral values that determined for him the content of dogma. Professor Macintosh seems to us to represent a distinctly desirable trend toward a more thorough philosophical grounding of doctrine. And it is especially fortunate at this time that Systematic Theology has shown a readiness to chart its own way over the meta-

physical sea, for apparently the departments of Church History, Old Testament, and New Testament are no longer so generously disposed as they were in the days of Fisher, Day, and Dwight, to lend themselves to the service of dogma.

When Professor Curtis came to the Old Testament chair in 1891 his name was already familiar to the reading public through the pages of the *Old Testament Student*, a periodical edited by W. R. Harper, who was Professor of Semitic Languages in Yale College from 1886 to 1891, and who did so much to popularize both the study of the Hebrew language and the newer point of approach to the study of the Old Testament. By means of articles in encyclopædias and periodicals, and finally in his commentary on Chronicles in the International Critical series, Professor Curtis acquainted the reading public with the new type of Old Testament study that had now established itself at Yale. Nor was he alone in this work. From 1889 on, the chair of Biblical Theology has been held by Professor F. C. Porter, whose numerous papers appearing in various quarters, whose articles in Hastings' *Dictionary of the Bible*, and whose *Messages of the Apocalyptic Writers* have constituted for many American readers their first introduction to the history, literature, and thought of later Judaism.

Neither the Hebrew language nor even the theological content of the Old Testament any longer monopolized attention. This ancient book was now expounded by the genetic method of historical study. Readers were informed about the manner in which the Bible had been produced. They learned the literary history of its several parts, the circumstances under which the different books had been brought together into a canon, and the attendant growth of belief in its unique authority. Nor was the ultimate goal of this pursuit to be a normative system of theological opinion. On the contrary, even in the field of religious beliefs, research aimed only to discover what the ancients thought, and never to determine the proper content of present-day doctrines. Thus the department of Systematic Theology was left—happily or otherwise, but we think happily—to rear its own edifice upon its own distinctive foundation.

A similar line of development manifested itself during this quarter-century in publications in the New Testament field by Professor B. W. Bacon. Before he joined the Divinity faculty in 1896, he had shown himself a master of the critical historical method in biblical study by his *Genesis of Genesis* (1891), his *Triple Tradition of the Exodus* (1894),



and his translation from the Dutch of Wildeboer's *Old Testament Canon*. Professor Bacon's *Introduction to the New Testament*, published in 1900, applied this new critical method to the whole body of New Testament literature. Since then the results of his indefatigable labors in various special fields of research have been given to the public in a rapid succession of articles and books uniformly scientific in character and invariably replete with evidences of sound scholarship. The life of Paul, the Sermon on the Mount, the Gospel of Mark, the Fourth Gospel, and the beginnings of the church are among the topics that have received treatment in some dozen different volumes that have appeared in the course of twenty years. To these must be added a still wider range of subjects discussed in his numerous contributions to various theological journals published on both sides of the Atlantic.

As in the Old Testament, so in the New, the interests of speculative theology no longer controlled either the methods or the results of investigation. The documents themselves were subjected to most minute scrutiny in order that their historical genesis and original meaning might be accurately and disinterestedly determined. The same objectivity prevailed when enquiry turned to the activities and thinking of New Testament individuals. Jesus and Paul, and their associates in the new religious movement, were viewed primarily as people of their own age concerned with their own peculiar problems and ordering their lives according to the dictates of their own personalities and environments.

In its vigorous advocacy of this new method of biblical study Yale showed herself well abreast of the times. She was thoroughly alive to the new impetus that both Old and New Testament research had received at the hands of foreign workers, and her leaders in biblical scholarship, Professors Curtis, Porter, and Bacon, were doing their share in placing this new knowledge at the disposal of American readers. The Old Testament work of Robertson Smith at Cambridge, of Driver at Oxford, and of George Adam Smith, then at Glasgow, was freely drawn upon; while similar, though perhaps more extensive, use was made of the findings of continental scholarship as represented by Wellhausen and his school in the handling of the Old Testament, and Schürer, Bousset, and their fellow-laborers in the field of later Judaism. In New Testament study Yale represented a position considerably in advance of views that prevailed at the English and Scottish universities and more in line with the work that was

being carried on in Germany by, for example, Jülicher and the older Holtzmann.

But this thorough acquaintance with world scholarship never degenerated into a mere echo of foreign opinions. When the biblical teachers of Yale spoke, it was to express convictions of their own, that had been reached in the full light of opinions held by their predecessors and contemporaries, but that represented in every instance a careful criticism and reworking of the materials and problems involved, or a piece of further investigation in some new section of the field.

There is still one other respect in which peculiar significance attaches to the work of Yale's biblical scholars during this period. It has been previously remarked that they did not write to serve the ends of a present-day system of doctrine, and more particularly that they did not approach their task with any intention of either substantiating or disproving this or that tenet of dogma. Yet their results were not devoid of significance for theological reflection. By their objective researches they were setting before the eye of the reader a picture of humanity's quest for God, as this quest revealed itself in the successive stages of its history among the Hebrews, Jews, and early Christians. In the older days biblical history had been studied primarily for the purpose of discovering God's designs with reference to man; or, stating the point perhaps more accurately, to demonstrate the validity of an alleged program of divine action, predetermined in an *a priori* manner. The new procedure took humanity as its point of departure, and in reading history from this vantage ground, recovered the story of how certain men under varying circumstances had, sometimes in vain and sometimes with eminent success, carried on their quest for knowledge of and communion with the Deity.

This shifting of the emphasis from deity to humanity, as a consequence of historical studies in the biblical field, was further augmented in the autumn of 1901 by the coming of Professor Williston Walker to the chair of Ecclesiastical History. He, too, was historically rather than theologically minded, and was more keenly interested in Christian persons than in doctrinal programs, as a key to the understanding of the history of the church. Consequently, he often chose biographical themes for his books, as in his *Ten New England Leaders* (1901), his *John Calvin* (1906), and his *Great Men of the Christian Church* (1908). And among the half-dozen other books which he wrote, history is depicted predominantly as a narrative of the deeds, experiences, and thinking of real persons

living amid concrete human relationships.

Thus the work of biblical and historical scholarship for the last quarter of a century had been gradually undermining the older ideal, according to which the outstanding function of the preacher was to justify the ways of God to man. Attention was now being centered upon the long story of the human struggle toward God as displayed in the actual processes of real life throughout the course of Hebrew, Jewish, and Christian history. In the light of this history a new conception of the task of religious leadership inevitably emerged. One could not follow with understanding and sympathy the story of humanity's past struggles toward deity without arriving at a conviction that perhaps it might be a worthy function for a religious leader in modern times to help humanity in this quest. The preacher's chief concern would no longer be to justify the ways of God to man, but rather to direct the ways of man to God.

During the last decade this new ideal has found concrete expression in the work of the Divinity School through the activities of the greatly increased practical departments, whose representatives have so auspiciously begun a new chapter in the history of theological literature at Yale. From this point of view training for the ministry is not simply, or even pre-eminently, a matter of indoctrination in speculative theology. Rather, it is a training for action in the religious leadership of church and community, including not only guidance in religious thinking, but also direction in a wide range of personal and community interests and activities.

The formal preparation and delivery of sermons, or the conventional activities of pastoral ministration—once the only themes to concern writers in the practical field—have, in the more recent literature of the School, been enlarged to include a wide variety of interests. Professor Tweedy, although his department stands in direct line of descent from the department formerly designated "Homiletics and the Pastoral Charge" joins with his colleagues in writing books on such timely subjects as *Moral and Religious Training in the School and Home* and *Training the Devotional Life*. Also Professor Sneath, as joint author and editor, has placed at the disposal of the preacher, the Sunday School worker, and the general public a wealth of materials for use in the comparatively new field of Religious Education. Professor Dinsmore leads us into the secrets of religious value to be found in the general literature of our day, and shows the practical value of our Bible as literature. Still another modern form of practical Christian work has been given

prominence by the active pen of the recently retired Professor Beach, in the chair of Missions, which has now passed into the efficient hands of Professor Latourette, whose reputation as an author is already firmly established. As viewed a generation ago, it would have been scarcely conceivable that the practical field could offer any further opportunities for literary work, but Professors Wright and Weigle, in their respective chairs of Christian Methods and Christian Nurture, have been kept busy answering an insistent call for literature in these relatively new fields of activity.

A passing reference to Dean Brown's writings will constitute a fitting climax

to this rapid survey of the century. His practical effectiveness in the work of making Christianity a vital force in the modern world is demonstrated conspicuously in each of the numerous volumes that have come from his pen. They breathe an atmosphere of rugged reality, spiritual sanity, and broad culture that are a suggestive index to the ideals which are to dominate in the leadership of the School as it enters upon the new century of its career.

But the committee of arrangements has not entrusted me with the office of prophet. I must be content to speak of what has been and what is. This task is sufficient, and it yields sufficiently as-

suring results. The century of literary work that is now closing exhibits a constantly increasing vitality that promises continuity and enlarging significance. Yale's theologians have always been in vital contact with the crucial issues of their age, but they have never been provincial. The cosmopolitan sweep of their vision, the originality of their thought, and their keen appreciation of the moral and spiritual values of genuine religion have insured to Yale theological literature an enduring place, and bequeath to the next century a vital impulse that bespeaks a worthy future.



# THE YALE ALUMNI WEEKLY



THE DIVINITY SCHOOL FACULTY OF THE SEVENTIES

(From a painting by Professor John F. Weir)

Left to Right: Professors Samuel Harris, George P. Fisher, Leonard Bacon, William M. Barbour,  
George E. Day, and Timothy Dwight

## The Centenary of the Divinity School

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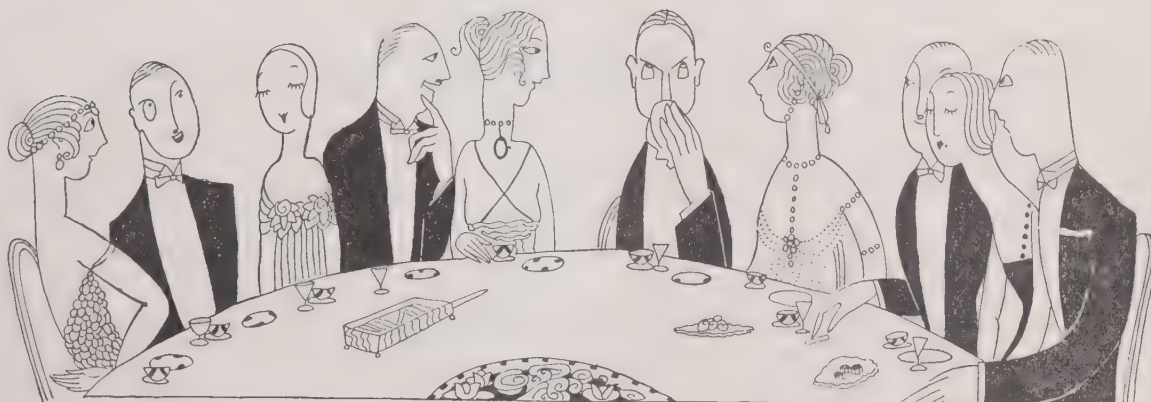
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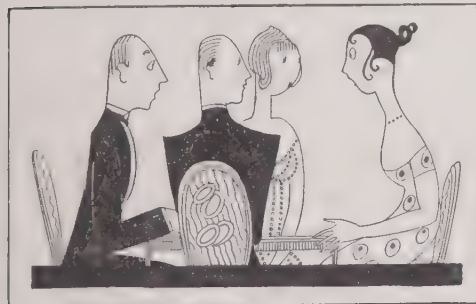
# What is Wrong in this Picture?



Illustrations © Vanity Fair

Percy Boner, the gentleman in the north-centre, has just done his best to devastate the dinner-party by failing to follow his partner's conversational lead. Angela, who's attending lectures on the modern novelists, just mentioned W. L. George, when Percy countered with Lloyd George and the Irish question! Even Tommy Hanford (fourth from left), who never had a college education, can scarce forbear to jeer. There's nothing left for Percy to do but strangle himself with his napkin.

## And What in This?



Cousin Ella has started the evening wrong by offering to make a fourth at Auction on the strength of her low record in Romeo, Mich., at *Demon solitaire*. When asked if she knew the theories of Foster she thought they were talking about the steel strike. Now she's \$17.50 down, and she thought all the while they were just playing for bon-bons! Her partner is in favour of discarding her from weakness.

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## Or Again in This?



Here's Freddy Slowe breaking up the tea dance with a formation which is prohibited under Western Conference rules. He has brought the chaperone dashing from the side-lines to penalize him ten dances. And just look at that collar he's wearing! No wonder his *vis-a-vis* feels the hopelessness of her position, and turns her poor little head the other way.

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### Yale in China

Legal Title: "Yale in China," or "The Yale  
Foreign Missionary Society."



# THE YALE ALUMNI WEEKLY

VOL. XXXII, No. 5

NEW HAVEN, CONN., OCTOBER 20, 1922

\$4.00 A YEAR

## Coming Events

### UNIVERSITY CALENDAR

An asterisk (\*) indicates that the event so marked is open to the public; a dagger (†) indicates that a charge is made for admission.

*Fri., Oct. 20*—Lecture by Professor Pirenne, IV. "The Origin of Cities in Western Europe." *Room II, Lampson Hall, 5:00 P. M.\**

*Sun., Oct. 22*—Public Worship. Professor Phelps. *Woolsey Hall, 11:00 A. M.\**

*Mon., Oct. 23*—Divinity School Centennial. *Battell Chapel, 2:30 P. M.\**

*Tues., Oct. 24*—Divinity School Centennial. *Lampson Lyceum, 10:00 A. M.—12:30 P. M.\**

*Wed., Oct. 25*—Divinity School Centennial. *Sprague Memorial Hall, 9:30 A. M.\**

Divinity School Centennial. *Lampson Lyceum, 2:30—5:00 P. M.\**

Lecture by Professor Phelps on Browning, II. *The Laboratory, The Confessional, Christina, The Lost Mistress, Meeting at Night, Parting at Morning. Sprague Memorial Hall, 4:15 P. M.†*

*Thurs., Oct. 26*—Nathaniel W. Taylor Lecture, IV. Dr. McGiffert, *Lampson Lyceum, 11:15 A. M.\**

Lyman Beecher Lecture, IV. Dean Brown, *Lampson Lyceum, 4:00 P. M.\**

*Sun., Oct. 29*—Public Worship. Rev. William P. Merrill. *Woolsey Hall, 11:00 A. M.\**

### CONCERTS

*Tues., Oct. 24*—Concert by the New Haven Symphony Orchestra. Mrs. Laura Littlefield, soprano. *Woolsey Hall, 4:00 P. M.†*

*Sun., Oct. 29*—Concert by the Hampton Institute Quartet. *Sprague Memorial Hall, 8:00 P. M.*

## The Week

FIGURES made public through the Secretary's Office show a present enrollment in the University of 4076, an increase of about 450 over that of last year. This cannot be regarded as a final count, as the numbers are still likely to vary, particularly in the Graduate School, where registration is not yet completed. Enrollment in the College is 1184, and in the Sheffield Scientific School, which opens this year under the administration of Dean Charles H. Warren, '96 S., it is 640. In practically every case the Professional Schools also show an increase. The Graduate School has a present enrollment of 412, exclusive of teachers enrolled in education who are not candidates for degrees, but it is expected that the final figure will be about 450. The Medical School has 197 students; the School of Law 234; the Divinity School 197; the Art School 102; the Forestry School 31; and the Music School 200.

\* \* \* \* \*

A COMPARISON between this year's enrollment and that of last year will not be wholly accurate at this time, because of changes which may yet occur. Figures for some of the Schools, however, are of interest. The registration for the Freshman Year is now 879, an increase of 17 over last year's number, 862; of the Class of 1926, it is worth recording that in the neighborhood of 700 entered entirely free from conditions. The College, with 1184, gains 142 over the 1922 figure of 1042, due largely to a present Sophomore Class of 533. The Juniors

number 325 and the Seniors 326. The Scientific School's figure of 640 is an increase of 16 over a year ago. The Medical School shows a gain of 30 students, and the Law School 21. The Divinity School, which this month celebrates its Centennial, has a gain of 39 students, and the Art School, which has for its new Dean this year Everett V. Meeks, has an increase of about thirty percent in its enrollment. The Music School shows a gain of 46. Registration in the Forestry School, of which Henry S. Graves, '92, is the new Dean, is approximately the same as last year. The gain in the Graduate School cannot yet be ascertained, and a definite figure for University enrollment cannot yet be secured.

\* \* \* \* \*

PRESIDENT ANGELL and Professor Charles M. Andrews will be the official delegates of the University at the inauguration of Marion Edwards Park as President of Bryn Mawr on October 21. Professor Spaulding will also represent the University at the inauguration of Chancellor Samuel Paul Capen at the University of Buffalo on October 28.

\* \* \* \* \*

THE Student Band made a good impression on both the eye and ear at the two football games at which they have made their appearance this fall. There are nearly fifty undergraduates in the group, and in their white sweaters they look well on the field between the halves. During the game they sit in the cheering section, and help measurably with the singing. They are receiving professional instruction, and are another of the University's worth-while musical organizations.

## The Divinity School Centennial

THE Centenary of the Divinity School, to which the major part of this number of the ALUMNI WEEKLY is devoted, celebrates the anniversary not only of a Yale but of an American institution the roots of which reach far down into the beginnings of public education in New England and which, as it developed, became one of the important factors in the religious and theological history of the country. It was just a hundred years ago that Dr. Eleazar T. Fitch, then giving the theological instruction of the times to undergraduates in Yale College, appealed to President Day and to the three other members of the Faculty—Professors Kingsley, Silliman, and Goodrich—either to abandon the work he was finding it too arduous to do alone, or to give him a colleague and establish a theological school independent of the College. The Yale Divinity School was the result, the development of which into the large and influential institution that it is to-day, is the subject of the papers found elsewhere in this issue. Yale men of all interests and of all Schools of the University will be interested in that survey, not only for the part in Yale life which the School has played but for its share in the building of America at large. No School at Yale has seen greater changes, perhaps, than have come to this institution. It is to-day a very different

place, as it has a very different purpose, from what it was planned to be in 1822. It has grown with the times, which do not to-day, in theological education, call for the type of training that was necessary a century ago. The Divinity School of 1922 needs to be understood by Yale men as its leaders wish it to be understood. It is for this reason as well as in honor of the School itself as a part of Yale, that we present this number so largely devoted to it.

### *Courses in Government*

WHY not make the United States Constitution a compulsory Freshman reading text on which there would be an examination in Freshman midyears?" questions a correspondent who read in the daily papers that a Sheff graduate had been refused citizenship in this state because he admitted to never having read that well known document. There is a good deal of sense in this proposal, though it supposedly would be taken for granted that elementary instruction in such a subject is given in the preparatory and high schools. It raises the still broader question, whether Yale is giving her students a proper perspective on government generally—the world over as well as our own. The catalogue does not wholly indicate that it is. Yale has good courses in American history, politics, and constitutional history, but there is need for a broadening of the field so that every Yale man will know something of how human society since the beginning of history has experimented with methods of carrying on its social life and what it is still trying to do to-day. This is not to say that Yale undergraduates are not informed on this large subject; no live instructor in history or economics can carry his class through a year without jacking up his main topic with what is going on in the world to-day. But there is room for a large improvement in the establishment of definite courses in government, taking the subject in a large way.

### *Freshmen Now—and Then*

WE wonder how a Freshman would have been treated, say forty years ago, if he had published in the *News* of that time such a letter as appeared last week from a 1926 man protesting against Sophomores demanding "Lights out" and breaking windows if the order was not immediately obeyed. For, finally, the worm has turned. We fear that such a Freshman would have had a lusty dusting administered to him in the 'Eighties and 'Nineties, if he fared no worse. "*O Fresh! Put out that light!*" was a midnight suggestion that was pretty apt to be acted on without discussion; predatory bands of Sophomores of that day, prowling of evenings about the Freshman dormitories and up and down the adjacent streets where Freshmen were scattered, were gratifiedly pleased to see whole buildings go suddenly dark on their raising of this raucous cry. If any Freshman was a trifle late he was likely to be visited and the enormity of his disinterest explained to him, physically. While "hazing" has fortunately ended with the growth of its college out of the small clothes stage, some vestigial remains of these ancient rites appear to be existent. Window smashing by Sophomores is still sufficiently alive to bring out in the *News* this Freshman protest: "This may be a time-honored Yale Tradition, but it certainly is not only childish

and destructive, but a waste of time for some Freshmen who for some unknown reason are trying to study. It is perfectly obvious that the whole thing is brought on by a keen desire to break glass. This being so, it is my modest proposal that these Sophomores glut this passion by throwing stones at bottles, which I feel sure the ash-man will supply. I suggest any vacant lot for such amusement. This plan has the two-fold advantage of allowing Sophomores their collegiate sport and of saving time and money for Freshmen." Shades of Mory's! the times have changed. And it is well that they have. Our Freshman friend has our whole sympathy and support, and we hope that there are enough more like him to stand up for the rights of his generation. College traditions are all right, but some have outlived their welcome.

### *The Class Secretary's Work*

THE letter regarding the election of a Class Secretary which Minott A. Osborn, permanent Secretary of the Alumni Advisory Board, wrote to the *News* last week, was intended principally as a reminder to the Senior Class of the College of how much depends upon the selection of the right man for that position. The letter was addressed to the Class of 1923, but its application is not confined to that Class, and we publish it because of its significance for all the graduates. That Class is fortunate which is not faced, at one time or another, with the necessity of choosing a new Class Secretary, and Mr. Osborn indicates certain principles which may well be kept in mind against the occasion when that need arises.

Loyalty to the University is an individual matter which requires no stimulus, but Class unity—through which individual loyalty so often finds means of concrete expression—is frequently not so spontaneous, as many a hard-working Class Secretary will testify. Class books, dinners, contributions to the Alumni Fund—for example—do not just happen. Everybody is ready to come in on them, but some one must be behind all those things. They do not all come within the province of the Class Secretary, but they all of them entail a great deal of effort, and the more a Class stands together as a whole, the more easily are they accomplished. It is the Class Secretary, more than any other one man, who can maintain the Class spirit as a working force, and we hope that Mr. Osborn's excellent ideas upon the subject may prove of use to such Classes as must, now or in the future, make the important choice of the man to carry on that work.

### *Symphony Concerts*

Three concerts by the New Haven Symphony Orchestra will be given this season, on the following Tuesdays: October 24 at 4:00, February 13 at 8:15, and March 20 at 4:00 o'clock. Former subscribers to these concerts have the privilege of retaining their seats from year to year. The same privilege will be accorded to each subscriber hereafter. Excellent reserved seats are still available for new as well as former patrons.

Tickets with reserved seats for the course are \$4.00. Subscribers who wish to retain their former seats for this season are requested to send remittance for such reservation to Ticket Department, School of Music, Yale University. Checks should be made payable to Yale University. Reservation of former seats cannot be guaranteed after the open sale of subscribers' tickets.





THE DIVINITY SCHOOL FACULTY OF 1920

From left to right: Standing: Professors Archer, Weigle, Bailey (since resigned), Dahl, Tweedy, Wright, and Macintosh. Seated: Porter, Bacon, Beach (now Emeritus), Dean Brown, Walker (since deceased), Sneath, and Dinsmore

## The Divinity School Centennial

ON Monday, Tuesday, and Wednesday of next week, October 23, 24, and 25, in connection with its fourteenth annual convocation, the Yale Divinity School will celebrate the one hundredth anniversary of its founding in a manner befitting the importance of such an event. The ceremonies open on Monday afternoon with a devotional service in Battell Chapel, an address by President Angell, and the singing by the University Choir of the Centennial Hymn "Send Forth Thy Light," written for this occasion by Professor Benjamin Wisner Bacon, with music composed by David Stanley Smith, Dean of the School of Music. From then until the closing meeting on Wednesday evening, the program is one of unusual significance, with the unveiling of a memorial tablet to Timothy

Dwight, a display of bibles and manuscripts, addresses by men of note throughout the theological world, and the delivering of the Beecher and Taylor Lectures as special features.

The growth of the Yale Divinity School, its present needs if it is to develop commensurately with the opportunities before it, and its great influence not only in the field of theology but upon the life of the nation and, indeed, upon the entire world, are matters in which Yale graduates should be deeply interested. In the following pages are articles about these phases of the Divinity School which are richly informative, and it is hoped that in reading them the alumni generally may realize the place which the Yale Divinity School holds among such institutions in this country.

### Program of the Centennial Celebration of the Yale Divinity School.

#### MONDAY, OCTOBER 23

2:30 P. M. Procession from Memorial Hall to Battell Chapel.  
Devotional Service conducted by Professor Tweedy.  
Hymn, "O God, beneath Thy Guiding Hand," by Leonard Bacon.  
Address by President Angell.  
Centennial Hymn (words by Professor Benjamin W. Bacon, music by Dean David Stanley Smith)—University Choir.

Historical Address, Professor Henry B. Wright, Ph.D.

Hymn, "I love Thy Kingdom, Lord," by Timothy Dwight.

Benediction.

7:30 P. M. Dinner in Memorial Hall, Dean Brown presiding.

Speakers: Rev. Prof. Willard G. Sperry, D.D.,  
Dean of the Theological School  
of Harvard.

Rev. Prof. Arthur C. McGiffert,

D.D., President of the Union Theological Seminary.

Rev. Prof. J. Ross Stevenson, D.D., Dean of the Princeton Theological Seminary.

Music by the Divinity School Quartette.

Speakers: Rev. Prof. George E. Horr, D.D., LL.D., President of Newton Theological Seminary.

Dean James A. Beebe, Dean of Boston University School of Theology.

Dean H. E. W. Fosbrooke, D.D., Dean of the General Theological Seminary.

Hymn, "A Mighty Fortress is Our God," by Martin Luther.

#### TUESDAY, OCTOBER 24

9:30 A. M. Unveiling of tablet to Timothy Dwight in Marquand Chapel.

Address by Rev. Prof. Warren J. Moulton, Ph.D., D.D., President of Bangor Theological Seminary.

9:45 A. M. Planting of Centennial Ivy, by the Students of the Divinity School.

10:00 A. M. "The Relation of the Divinity School to the Churches," Rev. Anson Phelps Stokes, D.D.

10:30 A. M. Alumni Lecture, Professor Bacon.

11:30 A. M. Alumni Meeting.

2:00 P. M. Lyman Beecher Lecture, I. Dean Brown.

3:00 P. M. Nathaniel W. Taylor Lecture, I. Rev. Prof.

A. C. McGiffert, D.D.

4:00 P. M. Concert by the New Haven Symphony Orchestra. Woolsey Hall.

8:00 P. M. Open meeting in Center Church, Rev. Samuel C. Bushnell presiding.

Address, "Church Unity," Rt. Rev. Edwin Stevens Lines, D.D.

Address, "The World Outlook," Rev. Frank Mason North, D.D.

#### WEDNESDAY, OCTOBER 25

9:30 A. M. Display of Bibles, Jonathan Edwards' Desk, and Manuscripts, etc. Day Library.

Address: "The English Bible," Rev. Prof. John E. Wells, Ph.D.

Address: "Contribution of the School to Theological Literature," by Rev. Prof. Shirley J. Case, D.D.

11:00 A. M. Nathaniel W. Taylor Lecture, II. Dr. McGiffert.

2:30 P. M. Lyman Beecher Lecture, II. Dean Brown.

4:00 P. M. Nathaniel W. Taylor Lecture, III. Dr. McGiffert.

5:00 P. M. Reception and Tea, Social Room of the Divinity School.

8:00 P. M. Lyman Beecher Lecture, IV. Dean Brown. General Communion Service of the Churches and the Divinity School in Center Church, Dean Brown and Rev. Harry A. Miles in charge.

The final Taylor Lecture will be given on Thursday, and the Beecher Lectures continue through the following week. They are open to the public.

## The Aims and Present Needs of the Divinity School

BY CHARLES R. BROWN

DEAN OF THE DIVINITY SCHOOL

THE sorest need of the world to-day is for our special line of goods. The countries in Central Europe went to smash in the summer of 1914 not for lack of energy or wealth or brains. They went to smash for lack of character. They were not good enough to do the things which ought to have been done and to leave undone things which never should have been done. And the recovery of Europe is being held back to-day mainly by the spirit of fear, suspicion, and hatred. The greatest need in Europe at this hour is for a larger measure of the spirit of goodwill and of coöperation between man and man, between class and class, between land and land.

The world can only recover from the great disaster which has befallen it on the basis of a higher type of personal character. New forms of economic organization and clever political devices will accomplish little unless we have better men to serve as employers and as employes, as public officials and as private citizens. For the creation, the culture, and the direction of that finer quality of spiritual impulse which will finally determine the issue, effective spiritual leadership is demanded throughout the world. We can only make headway as we have in all the communities of earth trained, competent, conscientious religious leaders to direct the thought, the feeling, and the action of the people into worthier channels.

During the one hundred years of its history the Yale Divinity School has sent out preachers and pastors into all the states of the Union. It has sent two hundred and fifty missionaries to the foreign field. It has supplied more than one hundred college and university presidents to strike the note of Christian idealism in the work of education. It has furnished more than six hundred college professors to the various educational institutions of the world.

### Physical Needs

The School gathers its students to-day from all parts of the United States and from many other lands. It has in its student body representatives of all of the leading Protestant churches. It is training men through a more comprehensive curriculum than ever before in its history for the varied tasks of spiritual leadership to which they are soon to be called.

The School needs a new building to supplement the facilities now available in Taylor and Edwards Halls and in the Day Missions building. The chapel is inadequate in size. It barely accommodates the present student body and is entirely too small

for the exercises in connection with our Annual Convocation and for the lectures which are frequently given in the School. It is unattractive in its interior and ill suited to the purposes of worship. The training and culture of men who are to serve as religious leaders should include education in worship under favoring conditions.

The School needs at least three new recitation rooms seating from seventy-five to one hundred students each. The largest recitation room in the School at present has desks for forty-one students. These desks are so close to each other now that no more could be added. We have been crowded for several years, but by putting in extra chairs with arms on them where students could take notes we have been able to meet the needs. This year the greatly increased attendance in the School has entirely crowded out a number of classes. One class in the Theory of Religious Education numbers seventy-four; two classes in the Department of Homiletics number fifty-five and fifty-four respectively. We have several other classes numbering from fifty-five to sixty. We have been compelled to draw upon the resources of Yale College for larger recitation rooms for the meeting of these classes. But the College itself is crowded and it is difficult for us to adjust our schedule to theirs. The need for additional recitation rooms is immediate and imperative.

### Educational Requirements

The School needs more rooms and larger ones for purposes of administration. The Dean's office is small and that of his secretary entirely insufficient for its uses. We have no suitable place for the meetings of our Faculty or for the keeping of the papers and records of the School.

It would be possible to build upon the vacant lot immediately north of the Divinity School buildings a new building costing from two hundred and fifty to three hundred thousand dollars which would contain the chapel, the larger recitation rooms, suitable offices for administration and several smaller rooms for the holding of seminars.

The School needs another professorship in Religious Education and one in either the Philosophy of Religion or Historical Theology and one in Comparative Religions and one in the Department of Missions to cover the missionary field in Japan in the same adequate way in which China and India are covered at present by Professors Latourette and Archer.



The School needs increased scholarship funds to meet the necessities which have arisen by the large increase in attendance. The scholarships now being granted are less in amount than those granted by other theological schools of the first rank. The students are steadily making heroic efforts to finance their way. It would be highly desirable to have additional funds so that some promising men could be relieved from the necessity of spending so many hours in outside work in order to make possible their education.

The School needs either the endowment of a Chair or a Foundation for adequate instruction in public speaking. The work done at present is splendid in quality but this service being rendered by a part-time man is entirely insufficient in amount.

## The Development of the School and Its Contributions to Theological Education

BY BENJAMIN W. BACON

BUCKINGHAM PROFESSOR OF NEW TESTAMENT CRITICISM AND INTERPRETATION

THE distinctive feature in the history of Yale Divinity School is the fact that it continues without a break the development of the University ideal of ministerial training; an ideal which the Puritan colonists brought with them from their English home, and put into practice from the outset in their endeavor to found "a church without a bishop and a state without a king."

In England the great universities of Oxford and Cambridge were the training-schools for all the clergy. Royal and prelatical control directed all their favors to prospective incumbents of livings within the state church. But the effect of training in the Republic of Letters was often to provide leaders for non-conformity. Just as in earlier days Oxford and Cambridge furnished leaders for the Reformation, so in later times they cradled such men as the Wesleys and the Newmans. In their joint attempt to build a new and better England beyond the seas, Puritan and Independent alike took as their model the biblical theocracy. But they recast it in English guise, nor could they imagine any other training as suitable for the men whom they intended to be the corner-stones of the commonwealth than that which many of their own leaders had enjoyed at Oxford, Cambridge, and Leyden.

Harvard and Yale were joint heirs of this English tradition, which had been reinforced by the Puritan demand for deliverance from "the evils of an illiterate ministry." For more than a hundred years, in days when the church was the nucleus of the New England social group, these "colleges" (as they then were) furnished its ministers. Such was the "apostolic succession" of New England, a record which speaks for itself. Until the opening years of the Nineteenth Century no other training was deemed necessary for leaders and teachers in the Church, though often and increasingly a further apprenticeship was served under distinguished pastors and theologians in their several parishes, just as graduates of the colleges read law or medicine in the offices of noted practitioners. "Seminaries," in the sense of professional schools of training for the clergy, did not exist. The college curriculum was so largely dominated by religious interests that even to within living memory Harvard and Yale might have been properly called "theological universities." Hence no need was felt for the "seminary" of Roman Catholic tradition, where the boy destined for the priesthood is segregated from secular affairs, schooled and disciplined apart, and grows to feel that his intellectual life is alien to that of other men.

The drifting apart of church and university is a catastrophe not easily forestalled or averted. The continent of Europe has felt its evils. Men are conservative in matters of religious conviction just because the interests affected are profoundly vital. But the university is the home of free inquiry. In halls dedicated to the quest of truth there can be no exemptions from criticism. Every type of opinion must have a fair field and no favor. Change in the forms of belief is inevitable everywhere, but sure to be more rapid in academic circles and surroundings than in the church and home. The later years of the Eighteenth Century found it so in New England. In Massa-

chusetts old- and new-school theology came to a violent rupture. With the appointment of a "liberal" to the chair of Divinity at Harvard a majority of the churches expressed their loss of confidence by founding a separate institution for graduate study of theology at Andover. Thus the age of theological seminaries began, and soon the country was dotted over with professional training schools for the clergy of various denominations.

The School, having rounded out one hundred years of honored and useful history in providing spiritual leadership, now appeals to all those who recognize the importance of this work to aid it in securing the larger equipment and facilities demanded for a service which shall be equally commensurate with the wider needs of this second century of its history upon which it is now entering.

In part the new development was a natural outgrowth of the need inadequately met by the system of apprenticeship already described. Probably this need of special training for parish cares and duties would in any event have led to the formation of graduate Schools of Divinity in the universities, just as was actually the case as respects Medicine and Law. Unfortunately, distrust of the university led in Massachusetts to removal from its precincts, and the hostile impetus drove the churches far in the direction of segregated, denominational training for college graduates. In many cases they even founded denominational colleges for the entire field of higher education in rivalry with better equipped secular institutions not under church control.

### The Founding in 1822

Connecticut was fortunate in escaping the schism of old- and new-school which disrupted Congregationalism in Massachusetts. Unitarianism (as the new type of liberalism came to be called) made no headway within the sphere of influence of the elder Dwight, not only head of the College but heart and soul of its religious life and that of the Connecticut churches as well. For twenty years after the secession from Harvard, training for the ministry remained at Yale what it had been for a century before. Hence, when in 1822, nine years after the formation of the School of Medicine, twelve resident students of theology, recent graduates with few exceptions from Yale, presented a memorial asking similar organization of a graduate School of Divinity, according to plans prepared and funds accumulated by President Dwight (deceased in 1817), the step was due to anything rather than dissatisfaction on the part of the churches with the religious teaching or atmosphere of the College. On the contrary, when Eleazar T. Fitch, the College Professor of Divinity, supporting the Memorialists, presented a formal request to President Day and the Corporation for the added instruction, it was explicitly set forth that it "should not be separated from schools of philosophy." It was to continue "one of the principal objects of the pious founders of this College" in "the education of pious young men for the work of the ministry."

From its origin one might guess the character of the School. Its real founder was the elder Dwight, though like David he could only prepare for builders after him, kindling to new flame the religious life of the College and the churches by his intellectual and moral vigor. New Haven's old First Church, which had already given to Andover its former pastor, Moses Stuart (B.A. Yale 1799), to become "the first modern biblical scholar of America," furnished the nucleus of the new Faculty



ELEAZAR T. FITCH  
Professor of Sacred Rhetoric, 1822-1861

in the person of its pastor, Nathaniel W. Taylor, as Professor of Divinity. The wisdom of this choice was soon proved by the vigor and enthusiasm of Taylor's teaching and the logical power of his published system of thought.

If there was any latent intention in the formation of the new Faculty to combine elements of strength from the College and the churches it could not have been better exemplified. Since the days of Dwight the religious life of the College had abounded and overflowed in a succession of revivals among the churches. The heart and soul of these had been the Professor of Rhetoric, Chauncey A. Goodrich, a pupil of Dwight. Goodrich was now transferred to become a colleague of Taylor in the new Divinity Faculty, and with him Fitch, of whom we have already spoken. Two years later Josiah Willard Gibbs, distinguished father of a still more distinguished son, was transferred to take the place of Fitch in the chair of Sacred Literature, which Fitch had vacated to give instruction in Practical Theology. These appointments carried over from the College the true spirit of learning, and proved that the new Department was to be no mere acquisition from outside, but inherited the best that the College could supply both of religious impulse and of sound and able scholarship.

### The First Students

The inheritance was not on the side of the Faculty alone. From the undergraduate body of Yale came an impetus best described by the mention of a few among many eminent names. The roll of the opening class (1825) is illuminated by that of Joshua Leavitt, publicist and leader in the Anti-slavery cause, B.A. Yale 1814. Yale 1826 contributed Julian M. Sturtevant, Yale 1827 Horace Bushnell, Theron Baldwin, Asa Turner, and Henry Durant, Yale 1828 Peter Parker. What do these names mean in the service of the churches and of foreign missions?

Bushnell is by many esteemed a religious genius not inferior to Augustine or Luther. He returned to Yale for graduate study in law in 1829 and served as tutor in the College, becoming a leader in the famous revival of 1831, entering the Divinity School in the fall of that year and graduating in 1833. A creative mind in theology, his greatest work was in and for the pastorate—a shepherd who fed not the lambs only but the maturest of the sheep. After Edwards (Yale 1720) Bushnell's name remains the noblest in the splendid annals of the New England ministry.

Parallel to the name of Bushnell in the parish ministry stands in the foreign field that of Peter Parker (Yale B.A.

1831, Divinity 1834) as founder of medical missions in China. While in the Divinity School he organized in the College a band of eight men besides himself pledged to devote their lives to foreign missionary service, the first Band of Student Volunteers. The Yale Society for Foreign Missions was successor to these, whose work issued in the great educational and medical mission sustained by the University at Chang-sha. Yale in China is the living embodiment of the spirit of Peter Parker, United States Commissioner to China, author of the famous "toleration clause" in the Treaty of 1858, missionary, physician, statesman.

Theron Baldwin, a classmate of Bushnell in college days, in coöperation with another of the same class, Asa Turner, and Julian M. Sturtevant of the preceding class (B.A. 1826), organized the famous Illinois Band, a group of seven students in the Divinity School pledged to the laying of Christian foundations in the then infant state of Illinois. Of the work of these men and the colleges which they founded Lincoln said that it determined the attitude of Illinois in the critical struggle over slavery. Baldwin, leader of the group, was also the virtual founder and first secretary of the Society for the Promotion of Collegiate and Theological Education in the west. The work was carried to the very portals of the Golden Gate by Henry Durant (Yale B.A. '27, Divinity '30), another classmate of Bushnell's, who laid the foundations of the University of California on a site chosen by Bushnell himself, perhaps the grandest in outlook of any academic campus in the world. Later Yale Bands for Dakota and Washington repeated the service of the Illinois Band, planting the outposts of Christian Yale across the continent. It is such successions as these, repeating the story of earlier days, when Princeton and Columbia, Dartmouth and Williams, with a host of other glorious names took their origin, their ideals, and their spirit from Yale, that justifies her claim to be a "Mother of Colleges" as well as a "Mother of Men." In "university extension" of this type the Yale Divinity School has taken a part worthy of her inheritance.

### Theological Training in the University

It is no small contribution to the cause of Theological Education to prove experimentally what it means to an institution of training for the ministry to remain an integral part of the life of the University instead of being segregated from it. The above examples, taken exclusively from the earlier days, and not merely from the instructors, whose teaching was guarded from insularity and ecclesiasticism by sympathetic contact with their colleagues in philosophy, science, and literature, but from the student body as well, may serve to show something of the value of this connection, a value dependent (it must be confessed) on the vitality of religious sentiment and principle in the University as a whole. This is not the only ideal of ministerial training. Even in Connecticut the denominational Theological Institute flourishes side by side with the Department of the undenominational but Christian university. The same Class of 1804 at Yale which sent forth Taylor to be the central figure of the Yale Divinity School sent forth Dr. Bennet Tyler, opponent of both Taylor and Bushnell, to play a part like Taylor's in the formation of the Theological Institute at East Windsor in 1833 under control of the so-called Pastoral Union of Connecticut. This is the Hartford Theological Seminary of to-day, and represents in its policy the placing of ministerial training in the hands of a group of churches rather than the University. Whether such segregation is better for those in training for the ministry, or contact with wider currents of thought and activity in the university, is the question at issue. Secularization is the danger on one side, clericalism on the other. The method must be tested by its fruits.

Thus far at least the Yale Divinity School may appeal to the record with something like exultation. The splendid service of its two hundred and sixty-nine graduates in the foreign mission field may perhaps be ascribed in part to the enthusiasm transmitted through great Yale traditions of the past. But it can hardly be due to any other cause than its academic environment that the School should number among its alumni no less than one hundred and twelve university and college presidents, over fifty deans (of whom eighteen have been principals of theological institutes), and over six hundred professors in higher



institutions of learning, ninety-six of the positions filled being in theological seminaries. A similar cause must be assigned to the profound influence exerted since the days of Edwards, Hopkins, Bellamy, Emmons, Dwight, Lyman Beecher, and Moses Stuart, first by the so-called New Haven School of Theology, and later by the published writings of its Faculty and graduates. A few names that have passed into history will serve to recall what this influence has been.

### Past and Future Service

Of former members of the Divinity School Faculty we mention only the contributions to theology of N. W. Taylor, Samuel Harris and George B. Stevens, and to ecclesiastical history of George P. Fisher and Williston Walker. Among the alumni the names of Horace Bushnell, Henry Cowles, Theo. T. Munger and Levi L. Paine stand out for their contributions to specifically theological literature. And if the Divinity School owes to the College by transfer some of its most efficient and devoted teachers, the debt is offset by transfer in the reverse direction. From among the alumni of the Divinity School came Presidents Woolsey and Porter, while its Faculty furnished to Yale the first of its presidents since it bore the name of a university and the first of its provosts under the recent reconstruction.

It may not be wholly due to its university atmosphere that the influence of Yale Divinity School, whether through its faculty, or (with few exceptions) its graduates also, has been steadily in the direction of a free and progressive type of Christianity. This was an inheritance of colonial days, and would probably have survived even in isolation from the main currents of modern thought. But if the University still cherishes that spirit of "service to church and civil state" which inspired its founders, the Divinity School can claim at least an equal portion in it. Its reconstruction in 1909 by enlargement of its curriculum into a five-fold course of training for the pastorate, foreign missions, education, social service, and research in the history and philosophy of religion, antedated by a decade the recent reconstruction of the University as a whole, and set the example for similar expansions in leading institutions throughout the country. Its fruits are



NATHANIEL W. TAYLOR

Professor of Systematic Theology, 1822-1858

already apparent. Never in the history of the School has it approached its present numbers, or the broad extension of its service to every part of the world, in every phase of Christian activity. Scholarship and devotion go hand in hand. The Yale Divinity School looks forward with redoubled hope and faith to another hundred years of service to the churches in theological education, a Department of Religion in a great Christian university.

## The School's Impress on National and International Life

### Higher Education

BY LUTHER A. WEIGLE

HORACE BUSHNELL PROFESSOR OF CHRISTIAN NURTURE

THE tradition which associates the Christian ministry with college teaching and administration is well exemplified in the history of the Yale Divinity School. More than one sixth of the three thousand six hundred and forty-two men matriculated before the present year have become teachers in the colleges and universities of this and other lands. These men have served upon the faculties of three hundred and fifty-one institutions; and, counting those who have held chairs in more than one institution, they have filled seven hundred and ninety-five positions of higher than tutorial rank.

### College and University Presidents

One hundred and twelve of the students of the Divinity School, throughout these one hundred years, have become college and university presidents. We naturally think first of the three presidents of Yale who have been alumni of the School: Theodore Woolsey, '26, Noah Porter, '36, and Timothy Dwight, '53. Henry Durant, '32, was the first president of the University of California, his name having been suggested by Horace Bushnell, '33, who had refused a call to the post; and Martin Kellogg, '55, was for forty-three years connected with this university, first as professor of Latin and then as president. Other notable names on the list of college presidents of a generation or more ago are: Simeon North, '26 (Hamilton); H. D. Kitchel, '38 (Middlebury); W. S. Curtis, '41, and J. P. Gulliver, '45 (Knox); George Thacher, '43 (State University

of Iowa); G. F. Magoun, '45 (Grinnell); Carroll Cutler, '58 (Western Reserve); J. H. Barrows, '70 (Oberlin), and W. G. Sperry, '78 (Olivet).

Illinois College owes its life to the work of the Illinois Band—a group of Yale Divinity students of the Classes of '30, '31, and '32 who banded themselves together to volunteer for home missionary service in what was then the frontier state of Illinois. J. M. Sturtevant, '30, became its first teacher and remained on its faculty for fifty-five years, during thirty-two of which he was its president. Theron Baldwin, '30, one of the organizers of the Illinois Band, founded and carried on the work of the Society for the Promotion of Collegiate and Theological Education in the West, by means of which he was able, it is reported, to save the life of Western Reserve, Marietta, Wabash, Beloit, and Illinois Colleges, and Lane Theological Seminary. Asa Turner, '30, initiated the movement which founded Iowa, now Grinnell College.

Among living college presidents who have retired from active service are D. A. Long, '80, a confederate soldier who served as president first of Elon College in the South, then of Antioch College in the North; E. D. Eaton, '75, twice president of Beloit, for an aggregate of thirty years; and George E. MacLean, '74, chancellor of the University of Nebraska, then president of the University of Iowa, and now Director of the British Division of the American University Union in Europe.

Presidents in active service include Womer, '95, of Washburn, who succeeds Plass, '86, and Sanders, '89; Parsons, '87, of Marietta; Penrose, '90, of Whitman; Omwake, '01, of Ursinus; Kurtz, '08, of McPherson; and Laird, '16, of Albion. Cutten, '03, after successful service as president of Acadia College, has just been inaugurated president of Colgate University. Burton, '06, has been president of Smith College and

NOTE: In this and the following articles, Class numerals refer to the Divinity School.

of the University of Minnesota, and is now president of the University of Michigan. Cowling, '06, has manifested exceptional ability as president of Carleton College, and was the first president of the American Council of Education and prime mover in the organization of the Congregational Foundation for Education. Pritchard, '06, was president of Eureka College, and is now college secretary of the United Christian Missionary Society.

Thirty-nine of the students of the School have held college or university deanships. We think first of Henry P. Wright, the well-loved Dean of Yale College for so many years, who was a member of the Class of '73 in the Divinity School. Others are G. S. Fullerton, '83, of the University of Pennsylvania and Columbia; W. C. Wilcox, '91, of Cornell; T. M. Balliet, '80, of the School of Education of New York University; and J. H. Tufts, '89, of the University of Chicago. W. J. Hail, '04, is Dean of Yale in China; and Lucius C. Porter, '06, has been Dean of the College of Peking University. The latter post is now held by Timothy T. Lew, '18, who made a brilliant record as a student in the Divinity School, and has already come to a place of leadership in Chinese Christian affairs. The peroration of his address at the Chinese Christian Conference held last spring has been widely quoted and commented upon: "We are agreed to differ, but determined to love."

### Other Educational Leaders

Fifty-four professors and instructors in Yale College have been students in the Yale Divinity School. Besides the three presidents mentioned above, the list includes such men and fields as: in English, William A. Larned; in Sanskrit, Edward E. Salisbury; in Latin, Thomas A. Thacher and Henry P. Wright; in Greek, James Hadley, Lewis R. Packard and Bernadotte Perrin; in History, George B. Adams; in Philosophy, George M. Duncan and E. Hershey Sneath; in Biblical Literature, F. K. Sanders and H. T. Fowler; in Astronomy, Chester S. Lyman; in Chemistry, John Addison Porter; in Pathology, Moses White. An interesting figure is Wylls Warner, 1830, who was for twenty years Treasurer of Yale College, and who in the early thirties raised a fund of \$100,000 for general endowment. To Yale in China the Divinity School has sent six teachers, among whom are Hail, '04, Harvey, '10, and W. B. Seabury, '04, whose death by drowning cut short a life of great promise.

Besides Yale, three hundred and fifty colleges and universities have had men trained in the Divinity School upon their faculties. Beginning with the New England colleges, we find that Dartmouth has had fifteen such men; Amherst, eight; Williams, seven; Middlebury, nine; and Smith, five. Among them are James W. Patterson, '54, professor of mathematics in Dartmouth College, United States congressman and senator, and superintendent of public instruction for the state of New Hampshire; John H. Hewitt, '63, professor of Greek, and John E. Russell '80, professor of philosophy, at Williams; and Charles E. Garman, '79, of Amherst, one of the few great teachers of philosophy America has produced.

Following the New England tradition westward, the Yale Divinity School has contributed to the faculty of Oberlin, ten men; Beloit, ten; Carleton, eight; Knox, five; Illinois, eight; Colorado, six; Olivet, eight; Pomona, seven; Washburn, eleven; Western Reserve, seven; and Whitman, five. It has trained twelve men who have served upon the faculty of the Doshisha College in Kyoto, Japan, among whom was T. Harada, '91, for twelve years its president.

But it was not simply to colleges of a distinctly New England type that men went to teach who had received their training, in part, at the Divinity School. Fifteen such have taught or are now teaching at the University of Chicago, among whom are Professors Tufts and Ames, in philosophy; Zueblin, in sociology; Votaw and Case, in New Testament; and A. A. Stagg, since '92 director of athletics in that institution. Moses Coit Tyler, Cornell's great teacher of American literature, had part of his theological training at the Yale Divinity School, where he was a member of the Class of '60, and the rest at Andover Theological Seminary. Among the nine students of the School who became members of the faculty of the University of Michigan, was H. S. Carhart, professor of physics and founder of the College of Electrical Engineering in that institution.

To the University of Iowa the Divinity School gave ten men. Besides Presidents Thacher and MacLean, these included Professors G. T. W. Patrick, in philosophy; I. A. Loos, in political science; and Arthur Fairbanks, in Greek. The University of Pennsylvania secured G. S. Fullerton, professor of philosophy, dean and vice-provost, and John P. Peters, professor of Hebrew, archaeologist and excavator in Babylonia. The smaller Christian colleges, maintained by various denominational bodies, have commanded the service of many graduates of the School. It is noteworthy how many have entered the faculties of the colleges in the fellowship of the Disciples of Christ, for example. Naming only those which have had larger numbers, the list runs: Bethany, six; Butler, eight; Central, four; Eureka, three; Transylvania, six; Drake University, seven.

The education of negroes and Indians has been the work of more than forty of the men trained in the Divinity School. E. P. Smith, '55, was U. S. Commissioner for Indian Affairs, and became president of Howard University. G. S. Dickerman, '68, was secretary of the Southern Educational Board and agent of the John F. Slater Fund. James E. Gregg, '03, is now the president of Hampton Institute. H. O. Ladd, '63, was founder and first president of the University of New Mexico, and founded two schools for Indians in that state.

A smaller group devoted themselves to the education of the deaf and dumb, under the inspiration of Gallaudet. In this group were Samuel Porter, '37, J. R. Keep, '38, L. H. Woodruff, '39, and J. C. Bull and Benjamin Talbot of '53. Thirty men entered the field of secondary education or that of the administration of public schools.

Facts such as these, gleaned from proof-sheets of the forthcoming Centennial Catalog of the Divinity School, constitute surprising evidence of the breadth of view with which the School and its pupils have construed its purpose to train men for Christian ministry and service. Lest some may think the evidence unduly weighted by names drawn from the older days when colleges were more inclined to seek presidents and professors from among the clergy, it should be added that the proportion of students of the School who are now entering educational service is little, if any, less than in the earlier time.

## Literature

BY CHARLES A. DINSMORE

LECTURER ON THE SPIRITUAL CONTENT OF LITERATURE ON THE  
MATTATUCK FOUNDATION

THAT in a hundred years many books should be written by the graduates of a great school of the prophets is to be expected. Religion is power, it is liberty, it lays upon its adherents the duty of proclaiming the Word by the pen as well as by the tongue. An institution whose unvarying tradition has been that revelation is both rational and progressive, and has taught its pupils to be utterly loyal to whatever new light of truth may break upon the world, could not fail to produce writings of originality and power. Yale has been rich in the literature of knowledge, but in those books which "lift the veil from the hidden beauty of the world, and make familiar objects to be as if they were not familiar" she has not been so blessed.

No poet of wide reputation has appeared among us, and although many volumes of poems have been published, the devotional spirit of our graduates has not taken a lyrical form of sufficient merit to be included in the hymn books. The one exception is S. Dryden Phelps' ('47) "Savior, thy dying love." "I love thy kingdom Lord," and "O God, beneath thy guiding hand" we cannot claim, as Timothy Dwight and Leonard Bacon graduated from Yale before the Divinity School was founded. Yet it was President Dwight who planned the establishment of the School, and Doctor Bacon taught on our Faculty. Brenner, of the Class of '88, wrote poetry of spiritual depth and lyrical beauty, but his untimely death by drowning in Lake Whitney left the promise of his youth unfulfilled.

One is surprised also at the small number of devotional books. There is no volume of prayers in the whole list. Didactic and pastoral books there are in abundance, but no meditations. No mystic among us has had a vision clear and powerful enough



to awaken an inner voice saying, "Write!" We have had no brooding mind whose communings with God have excited the interest of his fellow men. Horace Bushnell is our greatest spiritual genius. Over his mind played the lights of mysticism, kindling his passion and touching his thoughts with beauty. This union in his books of truth, emotion, and beauty made them literature. They had a profound influence at the time of their publication in discrediting the dialectical methods of the old theology and in releasing the inner spirit of religion from the forms which imprisoned it. His, however, was an intellectual mysticism. An emotional mystic, tempered like St. Francis, would have been frozen and starved in the atmosphere of New England Congregationalism during the first seventy-five years of the school's history, and although we are now undenominational and draw to ourselves a greater variety of minds, the results are unchanged, as Protestantism is a barren pasture land for the saints who crave authority, color and symbol. Of the volumes written by recent graduates Glenn Atkins' ('95) "Pilgrims of the Lonely Road," and Oscar Maurer's ('06) "Brotherhood of the Burning Heart" have the mystic touch and title.

### Authors of Secular Books

Mindful of the fact that Jesus taught in parables, we scan the lists to learn to what extent our alumni have embodied truth in a tale. In the early days ministers were either too solemn in their temper, or too opposed to fiction on principle, to use it, but since 1884 our graduates have frequently employed the short story. The titles are engaging, but now they are epitaphs. Our one bright peculiar star is W. H. H. Murray, '64, whose "Adirondack Tales" were enthusiastically read from the Atlantic to the Pacific. The beauty of the mountains is in them, and the feelings of strong men.

The dearth of poets, mystics, dreamers and novelists is characteristic, I suspect, of all professional schools. The college occasionally boasts such geniuses, for it catches them young, but men of temperament are rarely willing to subject themselves to the routine of the professions. I doubt if any graduate school either of law or of religion can much exult over us in this respect.

Men of fine taste and sound literary judgment, however, have not been lacking. In the past generation Moses Coit Tyler's ('60) "History of American Literature" was highly esteemed in the world of letters; and in the present, Edward M. Chapman's ('89) "English Literature in Account with Religion" is justly considered to be a contribution both to literature and to religion.

Our essayists are more in number. Gerald Stanley Lee's ('88) "Inspired Millionaires" and "Crowds" won applause for their original and stimulating qualities. Willard Sperry's ('09) Atlantic essays are attracting appreciative readers. George S. Merriam's ('68) many volumes, in wisdom compact, in expression engaging, have exerted wide influence. But Theodore T. Munger, '55, is our essayist of most assured fame. I class him with the essayists rather than with the theologians or biographers because, although he published but one volume of essays, his two most widely known works, "The Freedom of Faith" and "The Appeal to Life," were conceived and executed in the spirit of the essayist. Systematic theology he would have none of. A seer, he apprehended truth intuitively, and what he saw he stated so clearly, in sentences so glowing with spiritual passion, that the students of the Divinity School who listened to him, and his readers in this land and across the sea, felt their faith reborn in liberty and power. Of Bushnell he was the successor and fit interpreter; the mantle and the portion of the firstborn were his.

Von Ogden Vogt, '11, has just published a book on "Art and Religion" which has received the warm commendation of experts as an original interpretation of a relationship too little understood by the non-liturgical churches. The works of Rufus B. Richardson, '72, and Arthur Fairbanks, '90, have carried Yale influence into the domain of Greek studies.

In archeology the patient labors and startling publications of John P. Peters, '76, have been of priceless value.

Our editors have been many. Conspicuous among them are Joseph P. Thompson, '41, of the *Independent*, James W. Whiton, '57, of the *Outlook*, Howard Bridgman, '87, of the *Congregationalist*, and Frederick Lynch, '97, of the *Christian Work*.



CHAUNCEY A. GOODRICH  
Professor of Pastoral Charge, 1839-1860

These and others have had an honorable part in molding the thought of their generations.

### Educational and Social Writers

George P. Fisher's ('51) "History of the Reformation" was for many years the most readable and authoritative book on that period written in this country, and his "Outlines of Universal History" is a mine of information. Leonard Bacon, Williston Walker of the Faculty, and Leonard W. Bacon, '54, have written significant books on the history of the churches. "Civilization During the Middle Ages" has made George B. Adams, '77, a notable figure among the historians of this country, and Henry E. Bourne's ('87) publications have won him deserved recognition.

The classic biography on our list is Doctor Munger's "Life of Horace Bushnell." Benjamin W. Bacon, '84, rendered a like service to Doctor Munger, while Percy H. Epler, '96, has written an authoritative and popular "Life of Clara Barton."

In Political Science our starred names are Joshua Leavitt, '25, who received the Cobden medal for his championship of free trade, and President Theodore W. Woolsey, '26, who compelled more than national recognition as an authority in this department. Among living graduates Henry T. Terry, '73, who was decorated by the Emperor of Japan with the Order of the Rising Sun and the Order of the Sacred Treasure for his writings on the Common Law, is notable.

The modern emphasis on the social implications of the gospel is reflected in Yale publications. Charles Loring Brace, '50, was a pioneer in arousing the religious consciousness to the needs of the poor. His work among the newsboys, the prisoners, and the immigrants, together with the wholesome effects of his books, confer honor upon our institution. The same passion for service has led Peter Roberts, '86, to champion the immigrant races of North America, and to publish reports on the coal industry which are quoted as authority. Wilbert L. Anderson's ('82) "The Country Town," and Samuel L. Loomis's ('78) "Modern Cities" were standard books for many years. The pen of Charles S. Macfarland, '97, has never rested in its efforts to set forth the social duties of the church.

Our most conspicuous contribution to nature studies are Enoch Burr's ('42) popular expositions of astronomy, and William F. Bade's ('95) interpretations of the genius and labors of John Muir.

The most widely known books of the academic type written by our older alumni are Noah Porter's ('36) "Human Intellect" and James Hadley's ('46) Greek Grammar, used as text



books for many years. Among recent publications Bernadotte Perrin's ('73) translation of Plutarch's Lives is most eminent. The vast number of important and scholarly works of graduates now living makes the task of selecting one or two for mention impossible. Looking over the list, the promise given to ancient Israel has been floating through my mind—"like the sands of the sea shore and as the stars for multitude."

Neither can I even suggest, in a single paragraph, the importance of Yale's contribution to theology. No seminary in America has had a more distinguished succession of theological teachers. Nathaniel W. Taylor was a brilliant champion of the liberal orthodoxy of his day. Samuel Harris's weighty volumes, "The Philosophical Basis of Theism" and "Self Revelation of God," cleared and steadied the minds of his students and kindled in their hearts the flame of evangelical enthusiasm. In a like manner George B. Stevens, '80, impressed upon his students, and the large public whom he reached with his books, the reasonableness and the power of the faith. Yale theology has always been conservative regarding truths which enter vitally into the formation of character, but has endeavored to state them in the best light and language of the day. This conservative liberalism is reflected in the writings of the theological professors of other institutions who studied at Yale: C. A. Beckwith, '77, of Oberlin, S. J. Case, '04, of Chicago, E. W. Lyman, '99, of Union. Edgar Heermance, '01, in "Chaos or Cosmos?" is true to the best Yale traditions in interpreting religious truth to meet the intellectual needs of the present.

In Evangelistic literature R. A. Torrey, '79, is our most prolific writer, and H. T. Sell, '77, has made his name familiar to Sunday School workers. Of the writings of the present Faculty I have made no mention, for are they not on the shelves of every graduate?

In anniversary week, when one visits the library to see an exhibition of the prominent books by Divinity men published in the last one hundred years, and considers the significance of the thought that is in all of them and the beauty that is in some of them, he will be inclined, I think, to exclaim with Dante, as in the heaven of the sun he beheld the glory of an innumerable multitude of authors: "O true sparkling of the Holy Ghost!"

## The Social and Religious Life of America

BY HENRY H. TWEEDY

PROFESSOR OF PRACTICAL THEOLOGY

FEW alumni realize how large a proportion of the forces at Yale have been devoted to training men for social and religious service. In the olden times this was almost the absorbing interest. Many are surprised to know that in its earliest years the College was practically a theological seminary. Of the first fourteen Classes, seven were entirely made up of students who became ministers, while of the fifty-two students, forty were preparing for the service of the Church. Down to 1745, about one half of the four hundred and eighty-three graduates entered the ministry, only thirty taking up medicine and thirty-three law, the latter not being then recognized as a distinct calling.

This is not strange when one remembers the purpose of its founders, all of whom were ministers. The charter chronicles their zeal "for Upholding and Propagating of the Christian Protestant Religion by a succession of Learned and Orthodox men," and announced their plan of instructing youth, who "through the blessing of Almighty God may be fitted for publick employment both in Church and Civil State." During the first two centuries of its history, every president until the election of Dr. Hadley was a minister, while the majority of the members of its Corporation were ministers until 1905. Among the early rules of the College it is insisted that "Every student shall consider ye main end of his duty to wit, to know God in Jesus Christ and answerably to lead a Godly sober life." Furthermore, he was required to read the Bible daily, to recite in theology, and "to repeat sermons in the hall." The result was that for more than a hundred years a large proportion of the graduates of Yale were men who had devoted themselves to the welfare of the social and religious life of America, and history

proves that to them we owe no small debt for whatever of peace and prosperity we enjoy to-day.

Since 1822, however, when the Divinity School was founded, this portion of the work of the University has been naturally delegated to Yale's school of the prophets. To paint any adequate picture of its service without giving long lists of names is difficult. All that can be done in a brief article is to indicate some of the lines in which graduates of the Divinity School have been influencing the social and religious life of our nation. It is well to remember, moreover, that a man who is a power there is a power everywhere. To touch the social and religious life of a people is to influence not only the Church and all agencies working for social betterment; it is to lay one's hand on business, education, politics, and every department of the national well-being. To lead in social and religious matters is in a very real sense to lead, or to help to lead, the world.

### Leaders in the Churches

In the field of religion one turns naturally first to the preachers. Here are men like Horace Bushnell, '33, called "the preacher's preacher," who helped to liberalize the faith of his time, becoming as prominent in the Nineteenth Century as Jonathan Edwards, another Yale man, was in the Eighteenth. After him came T. T. Munger, '55, a sturdy leader of liberal thought, Joseph P. Thompson, '41, from 1845 to 1871 the minister of the Broadway Tabernacle, one of New York's most famous and important churches, and scores of living men, such as William Horace Day, '92, formerly Moderator of the National Council of Congregational Churches, G. Glenn Atkins, '94, one of the most thought-provoking men in the American pulpit, Willard L. Sperry, '09, recently called to the deanship of the Theological School in Harvard, which includes Andover, Rockwell Harmon Potter, '98, of Hartford, and others. In the college pastorates they have helped to mould the lives of thousands of young men. They have stood in the pulpits of the Universities of Wisconsin, Michigan, Iowa, and Nebraska, and in such colleges as Amherst and Oberlin. To speak with power to such builders of the new world and leaders of the coming generation is a place of opportunity second to none.

Turning to church executives, the work of the preacher leads naturally to that of the bishop, who is both preacher and executive, though for that matter every preacher is an executive in his own field. Out of the twenty-four bishops whom Yale has given to the Episcopal Church, four received training at the Divinity School. Three other Christian bodies—the Methodist Episcopal, the United Brethren, and the Church of the Brethren—each received one. Graduates of the School have served on the Boards of practically all of the leading denominations of America—men of the stamp of Cornelius H. Patton, '86, of the American Board of Commissioners of Foreign Missions. They have been honored as Moderators of National Councils, ruled as Presiding Elders, and rendered such notable service in leading the religious forces of our states as C. C. Merrill, '97, accomplished for the Congregational Churches of Vermont. Large numbers have gone into the service of the Y. M. C. A., especially as student secretaries, leading the religious forces in such institutions as Harvard, Cornell, the University of Illinois, and Yale.

Among those who have taught the Bible in our colleges, not only as the world's supreme literary classic but as the great book of that life which is life indeed, Yale reckons men like Irving F. Wood, '92, of Smith, Henry P. Fowler, '95, of Brown, and Frank K. Sanders, '89, joint author with Charles F. Kent, who succeeded him as Woolsey Professor of Biblical Literature at Yale. As editors of our leading religious publications, Yale's ministers have moulded the thought and influenced the lives of countless thousands. Our country has been made a better place in which to live by the writings of such men as Joseph P. Thompson, '41, from 1848 to 1862 the Editor of the *Independent*, Howard A. Bridgman, '87, from 1887 to 1921 the Editor of the *Congregationalist*, Frederick H. Lynch, '97, now for so many years the presiding genius of *Christian Work*, and others who have served papers like the *Outlook* and the *Interior*. Other graduates have written on church music, compiled hymnals not only in English but in other languages, and published musical literature. In all these ways the Yale Divinity School has impressed itself upon the



religious life of our country. Among similar institutions its work is perhaps second to none.

Pure religion, however, overflows all ecclesiastical boundaries. It declines to be confined within any narrow channels marked out for it, and insists, like the Nile, upon flooding in o fertility the fields of the world. The social service of the graduates of the Divinity School has been as distinguished as their immediate service to the churches. It would be a fascinating tale if the narrator had but time and space. Take such a matter as the freeing of the slaves. Our Faculty and alumni wrote for them. During the formative period of Lincoln's career, Leonard Bacon's book, "Slavery Discussed in Occasional Essays," fell into the future President's hands. To Dr. Joseph P. Thompson, Lincoln afterwards declared "that he owed to that book his definite, reasonable and irrefragable views on the slavery question." That the School's graduates spoke for the cause goes without saying. But they did more than that. They fought for it, not only as chaplains but as soldiers—men of the type of Samuel W. Eaton, '45, who shared in the battles of Gettysburg, South Mountain, Spottsylvania, and the Wilderness.

### The Field of Social Service

Some toiled for the homes and rights of the Indians, protecting the red men against their enemies and at times against their own ignorance and folly. Edward P. Smith, '55, was a notable Commissioner of Indian Affairs, while Eliphalet Whittlesey, '50, negotiated important treaties and served as the Secretary of the Board of Indian Commissioners from 1874 to 1900. Among the negroes our graduates have rendered conspicuous service. Tillotson Institute took the name of its benefactor, George J. Tillotson, of the Class of 1825, while James E. Gregg, '03, is the Principal of Hampton Normal and Industrial Institute, succeeding a graduate of the College, Hollis B. Frissell. Some have gone as chaplains to our penitentiaries, doing much for the reformation of the old prison system, which was often so stupid as to be criminal, and spending themselves freely for the mental and moral incompetents, to many of whom life and society never gave a fair chance.

The life of our sailors is a hard one. The hurricanes which wreck their vessels are less to be feared than the storms of temptations which all too often wreck their lives. For these hordes of homeless wanderers graduates of the Divinity School, serving as both editors and chaplains, have striven to better their lot and to lighten their burden. To our settlements the School has given men like James B. Reynolds, '88, at one time the famous head worker of the University Settlement in New York. Later Mr. Reynolds rendered distinguished service for the Y. M. C. A. in Europe. At present he is the head of the American Institute for Criminal Law.

The world is waking up in these days to the importance of its boys and girls. Educated and Christianized, they are its greatest assets; left ignorant and depraved, they constitute its greatest menace. In comparison with them submarines and poison gases are mere toys. In this department of national welfare two of the most notable services have been rendered by Charles Loring Brace, '50, founder and Secretary of the Children's Aid Society in New York, and by Lorne W. Barclay, '09, whom France recently decorated with the Legion of Honor. The world, moreover, is beginning to realize that the foundations of its health and prosperity lie in the rural community. To allow the rural population to dwindle and degenerate is merely a noiseless way of bombing and debauching our cities. Here is another department of social service to which wise men are turning their attention. Wilbert L. Anderson, '82, wrote what was probably the first scientific treatise on the problems of the country town. Hundreds of our wide-awake ministers of country churches are transforming not only the moral and religious conditions but the entire life of their regions. Good roads, improved methods of agriculture, coöperative systems, playgrounds, sanitation, better schools, and libraries follow in their train. Among men who have toiled in this field it is safe to say that none have wrought more successfully than two of our graduates, John A. Sherley, '06, and C. O. Gill, '92.

Other graduates—men like Peter Roberts, '86, for example—have devoted themselves to the welfare of our immigrants and industrial workers. One of them has found a position of social and religious opportunity as an editor of the *Journal of the Brotherhood of Locomotive Engineers*. Others, like W. S.



HORACE BUSHNELL

Class of 1833 D.

Ufford, '89, in Baltimore and Washington, and John F. Hall, '15, in Cleveland, are at the head of Associated Charities and Welfare Federations in our great cities. Indeed the idea of an Associated Charities Organization, unifying that great work and preventing the old abuses and duplications of effort, originated with another graduate, W. D. Mossman, '76, whose service in New Haven is the best monument of a devoted life.

### Graduates in Other Work

Temperance is another great cause in which the ministers of Yale have wrought nobly. In this connection it is interesting to note that Heman Humphrey, a graduate of the College in 1805, was so stirred by the drinking usages of good society in his day—and even of ecclesiastical societies—that he issued an appeal which is believed to be the first distinct utterance in favor of total abstinence. Another striking fact is that Lyman Beecher's six lectures on intemperance, which became the standard publication of the cause, running through five editions in twelve months, were read by Lincoln in Illinois, and helped him to become not only a friend of temperance, but, as he himself phrased it, "a practical prohibitionist."

The story is not half told. Not even all the lines of effort in which our graduates are toiling have been indicated. Men like Frederick W. Lynch, '97, are among our most prominent workers for peace. Charles S. Macfarland, '97, is Secretary of the Federal Council of Churches. Great causes, like that of sex-education, owe a debt to them. Thousand of our citizens are being made more Christian, having their thoughts and ideals moulded along the lines of the teaching of Jesus, by wise leaders like Clifford W. Barnes, '92, who is doing such a notable work in his great Sunday Evening Club in Chicago. The lines of social and religious service are legion. Enough to say that wherever groups of men are working for the welfare of their fellows, there you will find graduates of Yale's Divinity School, which grew out of the first Chair established in the University and is Yale's second oldest graduate school to-day.

### The Percentage of Eminent Alumni

It is a striking fact which ex-Secretary Stokes points out in his "Memorials of Eminent Yale Men." In summing up the records of graduates who have risen to positions of eminence in the fields not only of religion but of literature, education, scholarship, science, art, invention, statesmanship, law, and patriotism, he writes: "One third of the biographies given in these volumes are of men who were ordained ministers or regularly licensed to preach. The overwhelming majority is

made up of earnest Christians, regularly identified with some branch of the Church. There is not a professed atheist among them; and although many were not orthodox according to narrow, dogmatic standards, those with pronounced agnostic tendencies may be counted upon the fingers of one hand." Not all of these men took their theological training in the Divinity School, though of the two thousand five hundred graduates of the College who, down to 1915, entered the ministry, about seven hundred prepared themselves for their life-work at Yale. But the testimony of Mr. Stokes is very significant. If one third of Yale's most famous and most useful graduates are ministers, what a wealth of inconspicuous but immensely valuable service must have been rendered by the less famous of those three thousand six hundred men who went into the ministry! The Divinity School did not grant the degree of B.D. until 1867; but it has already some one thousand eight hundred sons, over one thousand of whom are hard at work in city and in country, at home and abroad, for that reign of righteousness and of truth and of love which we call the Kingdom of God. Any man who loves Yale and the world—and what alumnus does not?—may well be proud of Yale's ministers, through whom the University has in very large measure rendered its social and religious service to mankind.

## The Political Development of the Nation

BY HENRY B. WRIGHT

STEPHEN MERRELL CLEMENT PROFESSOR OF CHRISTIAN METHODS

AN outstanding characteristic of our political development as a nation has always been idealism—the incurable habit of forming ideals and the persistent struggle for their realization. That the pulpit in all ages has been an important factor in shaping the wisest course of action in political crises is quite generally recognized. But that in a given period men trained for the ministry have played any considerable part in the realization of these ideals on the field of actual conflict comes as a revelation to most of us. Yet this is precisely what a study of the biographies of the thirty-six hundred former students of Yale Divinity School would seem clearly to indicate. The direct and indirect contributions of the School to the development of American political life in the last three-quarters of the Nineteenth Century and the first quarter of the Twentieth—have been both substantial in amount and striking in character.

### Political Questions during the Early Years

During the first twenty-five years of the School's existence the two absorbing issues before the nation were, first, the winning of what was then regarded as the west—the great Mississippi Valley region between the Alleghenies and the Rockies; and second, the slavery question. Within seven years after the School's foundation, a group of students had organized the now famous Yale Illinois Band, whose members were pledged to the cause of Christian education in the west. Two of the group, Julian M. Sturtevant, first Professor in Illinois College, which the Band had founded, and Asa Turner, Home Missionary Colonizer, both members of the Class of 1830 at Yale Divinity School, exerted an influence on the early political life of the two states of Illinois and Iowa which it would be difficult to overestimate. If one wishes to project himself back into the bracing age of patriarch and pioneer, let him read Julian M. Sturtevant's stimulating "Autobiography" or George F. Magoun's equally inspiring "Asa Turner and His Times."

### The Civil War

In the agitation over the question of slavery, which the opening up of the west brought to a head, alumni of the School were equally prominent. Robert B. Hall, '35, afterwards

United States Representative from Massachusetts, was one of the twelve original members of William Lloyd Garrison's Anti-Slavery Society in Boston in 1832. It was Joshua Leavitt, '25, who one year later issued the call for the formation of the New York City Anti-Slavery Society, and as editor of the *Emancipator* from 1837 to 1847 gave and received lance thrusts like a veritable knight-errant for a holy cause in the political arena. Three of the School participated in the Kansas Crusade, one leaving with the New Haven Company before his studies were completed: In halls of legislature as well as on fields of conflict, the ministers trained at Yale played their full part in the struggle. It is interesting to note in this connection that since its beginning the School has furnished thirty-seven members of State Legislatures, eight State Senators, three United States Representatives, and one United States Senator, besides the mayors of half a dozen cities. Perhaps the most distinguished names in this connection are those of James Birney, '41, Michigan State Senator 1858-1859, Lieutenant-Governor in 1860, Acting War Governor 1861-1862, Circuit Judge 1862-1866, and finally United States Minister at the Hague; and John D. Baldwin, '35, Member of Congress 1863-1869, for many years a moulder of public opinion in Massachusetts through the editorial columns of the *Worcester Spy*.

When the storm finally broke, the men of the School responded unhesitatingly to the Nation's call for volunteers. Thirty-five enlisted in the combat forces of North and South, the best-known name being that of Henry Case, '56, Colonel of the 129th Illinois Infantry, who served under General Sherman and was brevetted Brigadier General at the close of the war. Alumni, or those who were later to be enrolled as such, shared in the privations of Andersonville prison and received the Southern Cross for gallantry in action. Forty-three others were Chaplains, four of the number dying in the service. Preëminent in this group stands Eliphalet Whittlesey, '50, Professor in Bowdoin College at the outbreak of the war, Chaplain of the 19th Maine Infantry, rising rapidly through the military *cursus honorum* until finally brevetted Brigadier General in 1865,—friend of the black man and the red man; a founder of Howard University, and for some years its beloved Professor of Rhetoric; Secretary of the Board of Indian Commissioners from 1874 to 1900; at length laid to rest in the National Cemetery at Arlington among the lads, some of whose hearts he had cheered and ideals he had held true in the sufferings and privations of the great struggle. The entire executive leadership of the field work of the United States Christian Commission—that forerunner of the Welfare Agencies in the World War—was in the hands of another alumnus of the School, Edward P. Smith, '55, later United States Indian Commissioner, and in its ministrations of comfort and inspiration to the Union Armies sixty-two of the alumni participated. Although the School's contribution to the United States Sanitary Commission was much less in point of numbers, the price it paid was a dear one, Henry H. Hadley, '51, the most brilliant of the younger members of the Faculty, laying down his life in the ministry of mercy in 1864.

### The World War

From the very outset of the struggle the School, under the leadership of Dean Brown, took an unequivocal stand against exemption from military service for ministers or divinity students—a position which had the hearty endorsement of both alumni and undergraduates, as the following statistics abundantly show. More than two hundred of our men, many technically exempt, served in the combat forces of the allied armies, of whom forty-six were chaplains. Nearly two hundred and fifty more, for the most part those beyond military age, volunteered as "Y" Secretaries, and over one hundred of these were with the expeditionary forces overseas. Ten others engaged in the work of the Red Cross. Of this total of nearly five hundred, five laid down their lives in the service. Robert Fairgrieve, '16, Lieutenant of Artillery, died of wounds received in action, and Solomon G. Akkelian, '11, went bravely to his death by hanging at the hands of Mustapha Kemal in 1917 rather than desert his fatherland in its hour of sore need. The laconic charge of his executioners is the highest tribute that can be paid to his patriotism—"A leader among the Armenians at Oorfa who refuses to accept deportation."



## International Relationships

BY KENNETH S. LATOURETTE

D. WILLIS JAMES PROFESSOR OF MISSIONS

THE great majority of intelligent laymen have never appreciated the significance of the foreign work of the church. They may have supported it out of loyalty to an organization of which they are members, but, except to a few, "foreign missions" seem exotic and unpractical, the undertaking of misguided dreamers and over-zealous proselytizers. For more than a hundred years, however, American churches have been sending out some of their choicest spirits to serve unselfishly non-European peoples, and we are at last beginning to realize that the work that has been and is being done is one of the most constructive efforts in which any group of mankind has ever engaged. Contacts between European and non-European people have been one of the most marked features of the past century and a quarter. But for the efforts of the despised "foreign missionary" these contacts would have been made only by the commercial and political agencies of the occident and would have been almost exclusively for purposes of selfish exploitation. Even as it is, some races have been enslaved, some have disappeared or all but disappeared, and those that have had enough vigor or numerical strength to adjust themselves to the new conditions have been chiefly impressed with the materialistic side of western civilization and have sought to reproduce its industrialism, its militarism, and its imperialism. The missionary, however, has sought to bring to non-European peoples the best elements of occidental culture. He has championed the oppressed; he has succored the ill and the hungry; he has established schools in which leaders could be trained in the best that their own nation and the occident have to give, and at the same time learn the spirit of faith, self-sacrifice, and service which they so sorely need in guiding their people through the years of transition; he has brought spiritual and moral emancipation to untold thousands of people who have been shackled by ancient superstitions and degrading customs. America has made no finer contribution to the world than she has in her share in the foreign missionary enterprise.

### Graduates in Foreign Missions

In this constructive work the Yale Divinity School has, in its hundred years of life, had a large part. Over two hundred and fifty of its graduates and former students have served abroad and on the roster are names of distinction. In the Near East, where race rivalries and international jealousies have for so long created such havoc and where to most observers the outlook for peace and civilization seems so dark, the missionary has been bringing enlightened education, relief to the oppressed, and religious hope and vitality. The contribution of the Yale Divinity School includes such names as Azariah Smith, 1842, skilled both in theology and medicine, who, in spite of only eight short years of life in his chosen field, so served Kurds, Nestorians, and Armenians that his name is still remembered and held in honor; Isaac G. Bliss, 1847, connected with the Bible House in Constantinople; Henry M. Ladd, 1875, who on an exploring expedition up the Nile penetrated six hundred miles into the interior, only to be driven back by Mohammed Achmet; E. M. Bliss, 1877, who was born in Turkey, went back there for some years and is remembered among experts on missions for his "Encyclopedia of Missions"; Hohannes Krikorian, 1883, who at one time was the officially recognized representative of the evangelical Christians in the Ottoman Empire; and Frederick D. Greene, 1888, who was responsible for bringing to the attention of Gladstone Turkish inhumanities against the Christians and who was for that reason not permitted to return to the territories of the Sultan.

### Early Missionaries to the Field

In Africa, where the missionary has been attempting to aid the natives in their adjustment to the invasion of European culture and to make that invasion helpful rather than destructive, the roster of the Yale Divinity School includes Lewis Grout, 1846, who prepared a grammar of the Zulu language; F. P. Lynch, 1887, who established one of the earliest hospitals in the Congo valley; and Ray E. Phillips, 1917, who has so

won the confidence of the blacks that in recent labor troubles in Johannesburg he has been used by the government as an intermediary in dealing with the strikers.

### In India

India presents the world with one of its gravest problems and here the missionary, in addition to his chief function, the bringing of a purer religious faith to enrich a nation profoundly but often degradingly religious, has aided in education, in medical and famine relief, and particularly in bringing hope and release to the classes that under the old social system had nothing to look forward to but continued subjection and contempt. Here the Yale Divinity School numbers among its sons Robert A. Hume, 1872, one of the most distinguished Americans who have served India and who for his public services was awarded the Kaiser-I-Hind medal; John Chandler, 1873, whose linguistic accomplishments have been so noteworthy that he has been used by the government to supervise the work of some of the best pundits in India; Loren S. Gates, 1875, who after many years of devoted service to the people of his adopted land has recently been killed by a Moslem fanatic; F. K. Sanders, 1889, who taught for a while in Ceylon, and who now after years of labor as dean of the Yale Divinity School and president of Washburn College, is, as secretary of the Committee of Missionary Preparation, in an advisory and supervisory relation to all the training of missionaries from North America; Henry Fairbank, 1886, prominent in educational circles; Frank Van Allen, 1888, who has so won the love and respect of the people of his district that they have given him a hospital through which his work can continue; and William M. Zumbro, 1893, who has been head of the noteworthy American College at Madura.

### In Japan

There are relatively few Americans who appreciate the part that missionaries from the United States have had in shaping the new Japan. Here, more than in any other of the larger non-European countries, Americans have predominated in the missionary body, and the rapidly growing Christian body, now largely independent of foreign control, looks chiefly to this country as the source of its spiritual life. Compared with the total population, Protestant Christians are very few, but out of all proportion to their numbers they have furnished leaders in politics, education, and social reform, and their influence has been one of the strongest factors in counteracting militarism and in promoting liberalism, democracy, and a social and international conscience. Quietly and unspectacularly, and often in the face of opposition and misunderstanding, the American missionary has had and is having an influence upon the country that future historians, if they judge fairly, will record as a singularly wholesome and powerful factor in the shaping of the life and ideals of the island empire. Among the American missionaries who have served Japan few names are as noteworthy as that of John Hyde DeForest, 1871. He was interested in all phases of the life of his adopted country, and was the honored friend of many of Japan's most influential public men. In recognition of his distinguished service to the nation, the emperor decorated him with the Order of the Rising Sun. Among the many other sons of the Yale Divinity School who have served Japan are T. Harada, 1891, formerly president of The Doshisha, the most important Christian institution of higher learning in the empire, Hilton Pedley, 1898, whom the Japanese government sent to inspect its recently acquired mandates in the Pacific, and such influential Japanese Christian leaders as K. Tsunashima, 1896, and T. Makino, 1902. There must also be mentioned the name of N. C. Whittemore, 1896, who has worked long and effectively in another part of the empire, Korea.

### The Work at Yali

Through the work in Changsha the Yale family is coming to know something of the importance of Christian education in the shaping of the new China. Few who have not travelled in the Far East, however, can appreciate the importance of the missionary in China or the variety of angles at which he is touching, and almost always for good, the life of that great nation in its day of transition. Even with a full appreciation of what America's championship of the open door and the

territorial integrity of China has meant it is no exaggeration to say that the greatest contribution that the United States has made and is making to its sister republic across the Pacific is in the extensive work that is being carried on there by American missionary agencies. Here the list of names from the Yale Divinity School is unusually long and important. It includes a large proportion of those who have aided in laying the foundation of the Younger Yale. Thus the names of Warren B. Seabury, William J. Hail, E. D. Harvey, R. W. Powell, D. P. Frary, and S. E. Grumman are all on the lists of graduates and former students in the School. Then there is a much longer roster of those who have served or are still serving China outside of Changsha. It was Peer Parker, a graduate of the College, the Divinity School, and the Medical School, who began medical missionary work in China. It was said of him that he "opened China at the point of a lancet," and his name is still a household word in medical circles in China. In addition to his services in medicine, he represented America on its diplomatic corps and did much to acquaint his native land with the land of his adoption. Then there was William Aitcheson, 1851, a man of unusual charm and promise, who, after spending some time as tutor at Yale went out to China and died after a short apprenticeship. There was Henry Blodget, 1852, who for years was one of the distinguished American missionaries in North China and whose achievements in the language are shown by his share in the preparation of the Peking Mandarin version of the New Testament and in his widely used hymnal. There was Moses C. White, 1848, who helped to translate the Bible into the Foochow dialect, and Sidney C. Partridge, 1883, who served as bishop of the Episcopal Church in both China and Japan. Among the younger men there are the names of Lucius C. Porter, 1906, dean of the College of Arts and Sciences of Peking University and at the present time professor of Chinese in Columbia University, and of T. T. Lew, 1918, one of the most brilliant of the younger leaders of the Chinese Church.

## In the Smaller Countries

The names of Yale Divinity School men are to be found not only in the larger lands where missionary work is being carried on, but in smaller countries as well. In the Philippines there is E. K. Higdon, 1918, who is one of the most influential of that group of missionaries that is aiding in the performance of the American task in those islands. Several of the graduates of the School went to Hawaii in those days when the transition was being made from barbarism to civilization, a transition in which the missionary was an extremely important factor. In Mexico James D. Eaton, 1873, for thirty years helped to interpret the best of American life to that land with which misunderstanding is so chronic, and to help lay the foundations for a more wholesome and stable life in the distraught republic. C. Teiford Erickson, 1903, as Director of the American Board of Missions in Albania from 1908-1919, so won the confidence of officials and people that he was appointed Honorary Delegate for Albania at the Paris Peace Conference and is at present special peace envoy for Albania at Washington.

One of the noteworthy facts about the list of those who have gone from the School to other lands is that those whose dates fall within the last twenty-five years outnumber those of the preceding seventy-five. This is, of course, to be expected, both because of the growth in the missionary enterprise, of the increase in the enrollment in the School, and because of the establishment of the Department of Missions. Many of these graduates are destined to noteworthy careers and are among the ablest and most prominent of the younger missionary group in their respective countries. In the nature of the case, however, they have not yet become widely known. Through them, however, and through the many others who are to pass through the School in the coming years, the Yale Divinity School bids fair to have an increasing share in the great task of bringing all peoples into one great brotherhood.

# Some Recent Noteworthy Developments

## Religious Education

BY LUTHER A. WEIGLE

HORACE BUSHNELL PROFESSOR OF CHRISTIAN NURTURE

**R**ELIGIOUS education is a comparatively new field. The relative disintegration of family life and family religion under the pressure of modern social and industrial conditions, together with the almost complete omission of religion from the curricula of the public schools at the same time that these curricula are expanding to include practically every other human interest and occupation, has thrown upon the churches a new measure of responsibility for moral and religious education, and has stimulated a widespread revival of emphasis upon their teaching ministry. The development of experimental psychology and of the scientific study of the processes of education, and the growth of the new science of the psychology of religion, have made possible, moreover, a scientific approach to the problems involved.

The work of the Department of Religious Education in the Divinity School began in 1912, when Professor E. Hershey Sneath was called from a chair of philosophy in Yale College to a professorship of the philosophy of religion and religious education. In 1914 the Stephen Merrill Clement chair of Christian Methods was established, having primary reference to training for work with boys and young men through the Y. M. C. A., and Professor Henry B. Wright was elected to this chair. In 1916, a professorship in Christian Nurture was founded in memory of Horace Bushnell, preacher, theologian, and prophet of religious education, to which Professor Luther A. Weigle, then Dean of Carleton College, was elected.

It is the function of the Department (1) to train men for professional employment in the teaching ministry or educational service of the churches; (2) to afford to men who are entering the pastoral service of the churches such training as shall fit them to understand the educational problems and possible edu-

cational service of their churches, and prepare them to direct and supervise their church schools if necessary; (3) to undertake, through graduate students and members of the staff, research, investigation, and experiment in this field, where much pioneering is to be done; and, (4) through association in such research, to fit a few men to take charge of like departments of religious education in colleges, universities, and theological seminaries.

Practically every student of the Divinity School elects one or more courses from those offered by the Department; and the list of those majoring in the Department numbers one-fourth of the total enrollment of the School. Besides these, twenty graduate students are enrolled this year in candidacy for the M.A. or Ph.D. degrees in this field.

The first candidate of the Department to present a dissertation for the doctorate of philosophy, George Stewart, Jr., won the John Addison Porter University Prize in 1921 for his essay entitled "An Outline of the History of Religious Education in Connecticut to 1861." The Rev. Clifton H. Brewer was awarded the degree of Ph.D. in 1922, his dissertation being entitled "A History of Religious Education in the Protestant Episcopal Church to 1835." Among the essays presented at the last Commencement by candidates of the Department for the degree of M.A. were studies by Mr. W. E. Uphaus and Mr. W. E. Powell of certain aspects of the International Uniform Sunday School Lessons, which were of value to the International Sunday School Lesson Committee and helped to determine its recent declaration of policy, substituting for these lessons a simple type of graded lessons for the first six school years.

Adequate reference books and materials are provided in the Richard S. Sneath Memorial Library of Religious Education, endowed by a gift from Professor and Mrs. Sneath. A publication fund is much needed, and it is hoped that announcement may soon be made of a gift for this purpose. The outstanding need of the Department is for the endowment of a professorship of Church School Administration, or for the gift of funds sufficient to maintain an instructorship in this field. The rapid





THE DAY MISSIONS LIBRARY

development, in all parts of the country, of weekday church schools renders it imperative that an additional instructor be secured to offer this work, which was given in the three years from 1915 to 1918 by Assistant Professor B. S. Winchester. It is being cared for during the present year by the half-time service of Dr. W. E. Raffety, Editor of the American Baptist Publication Society; but the full time of an instructor is urgently needed.

## The Science of Missions

BY JOHN CLARK ARCHER

ASSISTANT PROFESSOR OF MISSIONARY EDUCATION

YALE is known beyond the seas as a university with a major interest in the spiritual welfare of men. The missionary spirit has lived and thrived here from the days of her foundation until now. Many of her noblest sons have sailed to distant lands in living testimony to her vigorous concern for the farthest spread of the Christian faith. She is the mother of proud and loyal men of many venerable races in distant parts of the earth. In the early years circumstances confined her missionary activities to her own homeland. At the dawn of the Nineteenth Century she shared in the developing consciousness of the church and gave her attention to foreign fields as well. When it appeared recently that a new science of missions would be born, she set apart and equipped a special department to aid in the development of this field and to serve the larger interests of the University in ways appropriate to itself.

The Department of Missions was founded in the Divinity School in 1906. It was the first of its kind in America, if not in the world. It was well under way before the meeting of the World Conference, which was held in Edinburgh in 1910 in the interest of a most careful study of the whole missionary situation, and which furnished the impetus for the founding of other departments and schools of missions in Great Britain and America. The founder and organizer was the Rev. Harlan P. Beach, '78, who had spent five years in active and fruitful service in China, and who was called to Yale from the educational secretaryship of the Student Volunteer Movement. The

Department is one of five coördinate divisions of the Divinity School. Two members of the School Faculty give their entire time to it. Professor Latourette offers courses in the History of Missions and in subjects pertaining to the Far East. Professor Archer deals with Comparative Religion, Missionary Education, and subjects pertaining to India and the Near East. There is a total enrolment of eighty-nine students from the Divinity School and other departments of the University in courses given within the Department of Missions this first term of 1922.

In the matter of physical equipment and subsidiary means of instruction the Department is admirably provided for. It is housed in a beautiful, commodious, and well-appointed building given by the late Professor and Mrs. George E. Day, and dedicated in 1912. The main floor contains lecture and seminar rooms, a reading room and museum, and two sets of offices. The lower floor has rooms and equipment for instruction in architectural drawing, printing, photography, and other subjects of practical value to the missionary, and rooms for the sorting and storage of books and magazines. The chief ornament and value of the building is the Library of Foreign Missions in the spacious room which forms the upper story. From an original gift of several thousand volumes, and by means of ample endowment provided by Dr. and Mrs. Day, the donors of the books, the library has already grown to some twenty-one thousand volumes of books and bound periodicals. It contains abundant materials of priceless historical value. In size and in quality it is one of the two leading collections of missionary literature in North America. Altogether, in major and minor equipment, the departmental building is a well-stocked workshop. Because the Department is an integral part of the University it has, in addition to its own facilities, the opportunity to claim the advantage of the ample resources of the whole institution. This is most fortunate, since missions is a theme and an enterprise whose demands, in so far as preparation for missionary service is concerned, cannot be met adequately by an institution of lesser calibre than a great university.

Something of what the modern missionary enterprise is may be inferred from an inspection of the courses offered in the Department. These aim to meet the demands of the national Committee on Missionary Preparation. They represent the Department's own interpretation of its privileges and obligation.

There are courses in Comparative Religion, The Religions of India, The Religions of China, and The History of Mohammedanism; The History of the Expansion of Christianity, The History of the Christian Church in China; The History of Christianity in India, and The History of Christianity in the Near East from 500 A. D.; A Survey of the Missionary Problem of the Church, Missionary Education, India as a Mission Field, The Near East as a Mission Field.

Missions is indeed a comprehensive enterprise; it is nothing less than the Christianization of the world. It touches all of the world's activities, and the missionary must have, along with special preparation for work in a particular land and among certain classes of people, a general acquaintance with many things beyond. The real missionary must be a broad-minded and capable individual. Indeed, recent events in many distracted lands have shown that he is all of that and more.

In a word, the Yale Department of Missions conceives this to be its university trust: dealing in missionary knowledge through the gathering of facts relating to the work of missions; reducing such facts to system and classifying them with a view to the discovery of hidden principles and laws operating or susceptible of control toward an ultimate, redemptive religious experience; the training of men in the knowledge of these facts and in the mastery of the principles involved, and the sending of them forth in power and in the confidence that the Gospel of Jesus Christ is sufficient for the developing needs of all men.

## The Department of Religion in the Graduate School

BY DOUGLAS C. MACINTOSH  
DWIGHT PROFESSOR OF THEOLOGY

AN event of considerable importance for the Yale Divinity School took place in 1919—a year memorable as the reconstruction year in the University. This was the organization of a new Department of Religion in the Graduate School, made up originally of seven members of the Divinity School Faculty and seven members of the Graduate School and College Faculties, under the chairmanship of one of the Divinity School members.

For several years previously members of the Divinity School Faculty had cooperated with certain graduate Departments, notably those of Semitic and Biblical Languages, of History, and of Philosophy, Psychology and Education, in guiding the graduate studies of such Divinity School Students as were also candidates for the M.A. or the Ph.D. degree. But it had been felt for some time that there was room for a Graduate Department of Religion in which a student might specialize for the

Master's or the Doctor's degree in the History of Religion, in the Philosophy of Religion, or in the field of Contemporary Religion and Theology. Something of the sort, it was known, was already provided for in the leading British universities and in one other American institution.

Accordingly, after much preliminary negotiation, a new Department of Religion was organized in the Yale Graduate School, to have, in cooperation with the Department of Philosophy, control of the graduate work in the Philosophy of Religion, and to be in exclusive charge of the work in Historical and Contemporary Religion. Within this more distinctive field of the new Department six main fields of specialization were recognized; viz., Comparative Religion, Christian Origins, Biblical Theology, History of Doctrine, Contemporary Theology and Theological Ethics, and the Psychology and Philosophy of Religion.

Corresponding to this Department of Religion in the Graduate School, there is in the Divinity School a Department of the History and Philosophy of Religion. This Department has oversight, from the Divinity School point of view, of two classes of students: first, graduates of this or of some other theological school who are candidates for the M.A. or the Ph.D. degree in the Graduate Department of Religion; and second, candidates for the B.D. degree who expect to work later for one of the Graduate School degrees, and who wish to select their Divinity School work in such a way as to cover, during the B.D. course, one year of the graduate work. Thus the Department of the History and Philosophy of Religion is virtually the Divinity School helping certain of its students to qualify for the M.A. or the Ph.D. degree. It is concerned with this preparatory work, it should be added, not only where the student expects to work in the Graduate Department of Religion, or in the departments of Religion and Philosophy equally, but also where the student is preparing to do his work in the Department of Semitic and Biblical Languages and Literatures. Students intending to pursue Graduate Studies in the Department of Education or of Sociology, on the contrary, are directed to take their Divinity School work in the Department of Religious Education, or in that of Social Service, as the case may be.

We are now entering upon the third year of the history of the new graduate Department of Religion, and there is already indication that its organization came in response to a genuine need. Besides several who are working this year *in absentia*, there are now between thirty and forty students in residence working under the direction of the Department of the History and Philosophy of Religion, and of these fully thirty either are or expect eventually to be registered in the Graduate School as candidates for a degree in the Department of Religion. The others will be candidates in the Semitic and Biblical department.

## Lux et Veritas

("SEND FORTH THY LIGHT AND THY TRUTH")

(Written for the Centennial of the Yale Divinity School,  
1822-1922)

BY BENJAMIN WISNER BACON

MUSIC BY DAVID STANLEY SMITH

*God of our fathers, who didst crown  
Their faith with high achievement here,  
Whose gift of wisdom comes not down  
Save to the lowly, listening ear,  
Eternal Word, attend us still.  
Send forth thy light,  
Send forth thy truth,  
Let them lead us, let them bring us to thy holy hill.*

*Thou hast decreed that none should seek  
In vain to know thy righteous ways;  
As thou didst then make strong the weak  
Renew the grace of former days.  
That we may know and do thy will,  
Send forth thy light,  
Send forth thy truth,  
Let them lead us, let them bring us to thy holy hill.*

*In every age through faith and prayer  
Thy truth has made men strong and free;  
Be ours this saving work to share  
In partnership with Christ and thee.  
With heavenly flame our bosoms fill.  
Send forth thy light,  
Send forth thy truth,  
Let them lead us, let them bring us to thy holy hill.*

*As in the wilderness of old  
Thy glory led the marching host,  
Grant us as vaster worlds unfold,  
The guidance of the Holy Ghost.  
Thou who dost endless life instil,  
Send forth thy light,  
Send forth thy truth,  
Let them lead us, let them bring us to thy holy hill.*



## The Graduate Fence

### Choosing a Class Secretary

The present Academic Senior Class apparently forgot to elect a Class Secretary last spring; at any rate, the Class did not have one when it assembled this fall, and Minott A. Osborn, '07, permanent Secretary of the Alumni Advisory Board, wrote a letter to the *News* last week, just before voting for this office began, in which he called attention to the importance of a wise choice of the incumbent. The *News'* caption over this communication was "Food for Thought," and in the belief that it may be of interest to alumni as well as to the undergraduates we reprint it below:

To the Chairman of the *News*,  
Dear Sir:—

May I make use of your columns to emphasize the importance of a wise choice of Class Secretary? What I have to say, while it is of more immediate concern to those about to make such selection, might also be noted by others who will later have the same need before them for careful consideration.

A Yale undergraduate Class first begins to take in the fact of its existence as a united body at the Sophomore-Freshman rush. From then until graduation, loyalty to the Class through a succession of less violent encounters and experiences comes to take a place second only to loyalty to the University and to the School. That, in brief, is the history of every Yale Class.

Who is going to see to it that this fine feeling for the identity of 1913 and 1923 withstands the disintegrating influences which begin to make themselves felt the minute this group of several hundred men scatter to the four corners of a very much pre-occupied world? No one, certainly, if not the Secretary. It will be his task to preserve all that has been best in four years in New Haven, and to find ways of adding to that new, and it may be, even richer associations. Few Yale Class Secretaries would care to be known as pastors of their flocks, but that in actual fact they are, and without their constant guidance the Class would tend to disintegrate.

Is the importance of a wise choice clear? The Class Secretary must have the respect of his classmates or his usefulness will automatically be limited. Conversely, he must have a genuine interest in his classmates as a group and as individuals, for his future contacts with them will be frequent and intimate. Some of the qualities he will need are patience, tact, imagination, and the ability to find the time to do little and big things promptly. Added to these secretarial virtues, he will need the literary ability and the human sympathy necessary to the putting out of valuable class records that will nourish the Class consciousness.

The quest for the man who combines the necessary rare qualities of heart and mind does not lead to ready discovery. Because this is the case, every member of the Class must search honestly among his fellows for the needed leader. The penalty is a rude awakening some years after graduation and the difficult search for the man to minister to the needs of a disorganized Class.

I want to urge careful consideration of the choice of Class Secretaries and an actual beginning of organized Class interests and activities by Junior year at the latest. The transaction to alumnihood, which always comes sooner than expected, will be measurably facilitated by the early and wise choice of the right man for Class Secretary.

Very truly yours,

MINOTT A. OSBORN,

Secretary of the Alumni Advisory Board.

New Haven, Conn.,  
October 9, 1922.

### The Matriculation Sermon

Sir:—It is a long time since I have enjoyed anything as much as I did Dean Brown's matriculation sermon entitled "What Is Your Name?" published in the last issue of the *ALUMNI WEEKLY*.

If all sermons were on this order, I feel sure there would be no necessity of having compulsory chapel.

I have cut that sermon out so that when my boys, who are now eight and fourteen, are ready to enter college, I can read it to them and then go over it with them so they will not miss one single idea.

New York City,  
October 13, 1922.

L. H. A., '07 S.

### Echoes from the Campus

One of our undergraduate friends told us the other day that the acoustics within the Memorial Quadrangle are quite remarkable; or as he put it, "it's the noisiest place in the world." It seems that sounds inside echo from the walls and through the corridors, each syncopated musical effort carrying all through the buildings—like wireless broadcasting, we imagine, without any attachment to shut it off. It may have been he who wrote the letter to the *News* which we give below. At any rate this correspondent, although apparently driven to the verge of insanity, seems to possess with the pen that light touch which he so strongly advocates on the piano.

To the Editor of the *News*,

Sir:—The University has passed an almost ironclad ruling that no student shall maintain an automobile in New Haven while school is in session. It is, however, theoretically possible to obtain permission to keep a car where the applicant can show, before a board of University authorities, his fitness to operate a motor car without detriment to his health, his scholastic standing, and the public safety.

But what about the piano? Can the automobile compete even in the same class with the dangerous and distracting influence of the typical, upright, rented callopie which infests University dormitories at frequent enough intervals to permit a complete barrage of bedlam to be thrown around the entire institution at any hour of the day or night? Ask anyone who has not already lost his hearing.

The plan of correction which I propose is so designed as to curtail the activities of those who have a grudge against music without hindering real musicians. It is suggested by the method mentioned above of restricting automobiles, and would be similar in operation. Let a board be formed to hear all alleged piano players, licensing those whose ability, discretion, and softness of touch was sufficiently commendable. These licenses having been issued, let the board set aside one hour during the evening when conversation, reflection, and study could be carried on in peace by the rest of us.

And, if constitutional, let a statute be passed prohibiting any musician—even the comparatively harmless trombone player—from practicing or playing, on University property, a piece known to the trade, I believe, as "Kitten on the Keys."

PIANO-SHOCKED.

### The Student Band

Sir:—The Student Band contributes much to the enjoyment of the football games, and I should imagine adds considerably to the undergraduate enthusiasm. At any rate, even an old-timer finds himself singing the football songs with a good deal of gusto, safe in the knowledge that his discords will be drowned out in the general medley. The Band is a very creditable outfit. It occurs to me to wonder, however, if their appearance might not be improved. If, instead of meandering on and off the Field more or less according to individual fancy, they should march on and off, or even around, in military formation, with perhaps a little baton-twirling by the leader—if that isn't too radical a suggestion—they might look as well as they sound, or even better. The R. O. T. C. seems still to be functioning; a consultation with one of the drill sergeants might prove valuable.

ALUMNUS.

New Haven, Conn.,  
October 15, 1922.

### Corporation Actions

The following votes of appreciation were adopted by the Corporation at its meeting on September 23, 1922:

*Voted*, to record the gratitude of the President and Fellows for the generous bequest of \$100,000 made to Yale by William Sloane, B.A., 1895, and for his thought of the welfare of the University in making this free of conditions and to direct the Treasurer upon receipt of this to enter it in the accounts of the University as one of its permanent endowment funds, to be known as the William Sloane Fund, so as to perpetuate at Yale the name and memory of this graduate, who was distin-

guished for his service to his university, the community in which he lived, and his country.

*Voted*, to record the gratitude of the President and Fellows for the generous bequests made by Dr. James Buchanan Nies for the establishment and further development at Yale of the James B. Nies Babylonian Collection and for the publication of the materials therein, and to assure the Trustees appointed by him that the Officers of the University will cooperate wholeheartedly with them in carrying out the wishes of the testator so as to make his bequests of the greatest service to the world of scholarship.

*Voted*, to extend the warm thanks of the President and Fellows to Harold Depew, B.L. 1906, for his generous coöperation in pledging an additional gift of \$25,000 for endowment of the School of Law.

*Voted*, to extend the thanks of the University to Mrs. Samuel B. Sneath for her welcome pledge of a gift of \$10,000 to establish, in the Divinity School, an endowment fund to be known as the Samuel B. Sneath Memorial Publication Fund, the income to be used to defray the expense of student and faculty publications, and especially research publications of the Department of Religious Education.

*Voted*, to extend the thanks of the President and Fellows to Dr. Lee deForest, Ph.B. 1896, Ph.D. 1899, for his offer to give the sum of \$1,000 to provide for the acquisition of books on radio telegraph and radio telephone, in connection with the work of the Sheffield Scientific School; and to direct the Treasurer to arrange with the Dean thereof and with the Librarian of the University for this collection to be known as the "Lee deForest Collection."

*Voted*, to record also the gratitude of the President and Fellows for the further pledge made by Dr. deForest to finance by annual gifts to income, pending the establishment by him of a permanent endowment fund, a series of lectures under the auspices of the Sheffield Scientific School on Radio Art and Technique, and the publication thereof; and to authorize the Treasurer and Dean Warren to make arrangements for the carrying out of the program outlined.

*Voted*, to extend the thanks of the University to the Prudential Insurance Company of America for its offer to present to Yale, as an unconditional gift, its entire collection of books and documents on Agriculture, Forestry and related subjects, as set forth in a letter to the President under date of June 21, 1922, from Mr. Edward D. Duffield; and to assure the latter, and through him the other officers of the company, that for the continued interest in the development of the University shown by this company, which was founded by John F. Dryden, B.A. 1865, the President and Fellows are most grateful.

*Voted*, to record the appreciation of the President and Fellows of the coöperation of Samuel Mather, Esq., in arranging so promptly for the endowment of the Amasa Stone Mather Memorial Publication Fund, in accordance with the pledge made by him at Commencement in June, together with an expression of their recognition of the value of the service which can be rendered through this foundation established by him in memory of his son.

At its meeting on Saturday, October 14, the Corporation elected Dr. Willard Cole Rappleye, who was recently appointed Superintendent of the New Haven Hospital, Professor of Hospital Administration with assignment to the Yale Medical School. Dr. Rappleye is a graduate of the University of Illinois, where he was also Instructor in Comparative Anatomy. He received his medical degree at Harvard. He served as

interne in the Boston Psychopathic Hospital and also in the Massachusetts General Hospital, going from there to California, where he became the first Instructor in Biological Chemistry in the University of California. He has also been Acting Superintendent of the Pacific Colony for the Feeble Minded and Director of Hospitals for the University of California.

Professor Richard Swann Lull was appointed Director of the Peabody Museum for a term of five years beginning July 1, 1922.

The Corporation accepted the gift from Professor Hiram Bingham of the anthropological and archaeological collections of the Peruvian Expeditions. These valuable collections are to be deposited in the Peabody Museum when the new building is erected.

## University Preachers for the Year

Sunday Chapel is this year being held in Woolsey Hall at 11:00 o'clock. The Matriculation sermon was preached there by Dean Brown on October 1, Dr. Alfred E. Stearns, of Phillips Academy, Andover, Mass., delivered the sermon on October 8, and Rev. Willis H. Butler, of Hartford, Conn., was the preacher on October 15. The list of University preachers for the remainder of the year 1922-23 is the following:

October 22, Professor William Lyon Phelps; October 29, Rev. William P. Merrill, D.D., New York City; November 5, Dean Brown; November 12, Rev. Albert William Beaven, D.D., Rochester, N. Y.; November 19, Rev. Ashley Day Leavitt, D.D., Brookline, Mass.; November 26, Rev. Henry Sloane Coffin D.D., New York City; December 3, Dean Brown; December 10, Professor Henry Hallam Tweedy; December 17, Rev. Bishop Edwin H. Hughes, D.D., LL.D., Malden, Mass.; January 14, Rev. Professor Hugh Black, Litt.D., D.D., Union Theological Seminary; January 21, Right Rev. William T. Manning, D.D., New York City; January 28, Rev. Charles Whitney Gilkey, Chicago, Ill.; February 4, Dean Brown; February 11, Rev. Arthur H. Bradford, D.D., Providence, R. I.; February 18, Rev. Alexander MacColl, D.D., Philadelphia, Pa.; February 25, Rev. Karl Reiland, D.D., LL.D., New York City; March 4, Dean Brown; March 11, Rev. F. Boyd Edwards, D.D., Headmaster, The Hill School, Pottstown, Pa.; March 18, Rev. Samuel S. Drury, Litt.D., D.D., Rector, St. Paul's School, Concord, N. H.; March 25, Rev. Professor Willard L. Sperry, D.D., Boston, Mass.; April 8, Robert E. Speer, D.D., New York City; April 15, Right Rev. Charles H. Brent, D.D., Buffalo, N. Y.; April 22, Rev. Robert Russell Wicks, D.D., Holyoke, Mass.; April 29, Rev. Andrew Mutch, D.D., Bryn Mawr, Pa.; May 6, Dean Brown; May 13, Rev. Henry Sloane Coffin, D.D., New York City; May 20, Rev. Ernest deF. Miel, D.D., Hartford, Conn.; May 27, Rev. Professor Albert Parker Fitch, D.D., Amherst College; June 3, Dean Brown; June 17, Baccalaureate Address, President Angell.

## Ticket Applications Close

Applications for Princeton and Harvard football tickets close on October 27 and November 3, respectively, at 5:00 P. M. Applicants are urged to read the instructions on both sides of the blank and to send applications early.

## Iowa 6—Yale 0

### SCORES TO DATE

Yale 48—Bates 0.  
Yale 13—Carnegie Tech 0.  
Yale 18—North Carolina 0.  
Yale 0—Iowa 6.

### FOOTBALL SCHEDULE

October 21—Williams, at New Haven, 3:00 P. M.  
October 28—Army, at New Haven. Cadet Corps drill at 2:00 P. M., game at 2:30 P. M.  
November 4—Brown, at New Haven, 2:30 P. M.  
November 11—Maryland, at New Haven, 2:30 P. M.  
November 18—Princeton, at Princeton, 2:00 P. M.  
November 25—Harvard, at New Haven, 2:00 P. M.

IOWA defeats Yale. This may have been the sum and substance of last Saturday to many of the 30,000 spectators who witnessed the game. To those more vitally interested, to the undergraduates and graduates who are being led astray by incorrect newspaper articles, a closer analysis of the game is necessary and interesting. They must study the cause as well as the effect; must fairly and openly consider the strong and weak points of the team, the ultimate chances of success and, above all, give it a chance to prove itself. Those who watched the game keenly saw that it was not a Yale team that "could be beaten by any good small team," as some suggested. They realized that it took a mighty good team to fight out a six to nothing victory over that Yale team, patched up as it was.



The close followers of Yale football saw not discouraging signs, but quite a few fragments of silver lining in the cloud of defeat. By no means do they consider the case against Harvard and Princeton as lost, but look upon the Iowa game as a distinct mile-stone of progress. True, some things were not as Yale wished, and there is plenty of room for improvement, but the outlook is not as black as the papers paint it. We must remember, too, that a team that proves its grit and fights through four long periods and then carries all before it in a final effort to score has all the qualities from which great Yale teams have been moulded.

It is distinctly not a team of wonderful material, as rumor seems to have made it. It is a team that is gradually finding itself and was helped greatly by the game Saturday to this very end. Taking the different departments of the game and endeavoring to point out the strength and weakness, the improvement over the play of the previous Saturday's game, we find these facts true.

First, a line which gave evidence of great improvement in its work in comparison with the Carolina game; a line that proved nearly impregnable, especially in the second half, and this against as good a plunging back as any appearing in the Bowl in years, Capt. Locke. This Westerner proved to be a hard hitting, fast starting back, reaching the line of scrimmage at terrific speed.

Backing up this line was Mallory, deservedly rated one of the best defensive backs Yale has ever had. At the bottom of every pile, whether behind center or off the ends, Mallory always figured in the play.

The offensive strength of this year's eleven was seen at odd moments only, for the first half was entirely a kicking game by Yale. During the second half, Yale made two determined marches down the field, being checked by a fumble and a bad pass from center. That an unfortunate pass or fumble should check the advance each time the offense had carried well into Iowan territory, is but the "break" of football.

The two or three times that the offense really got under way showed conclusively that the team is capable of advancing the ball. At present it seems to need more polishing up of the execution of the plays and a coördination of backs and line to a point where the offense is speeded up considerably. Erratic is the term to use at present. The play of the ends was, on the whole, good. At times Eddy would tear through the interference and nail the runner, or Hulman would fight off three interferers and turn the run in. A few times, Iowa's strong, sweeping end runs would bury the Yale tackles and ends and go for a gain of eight or ten yards.

Yale was beaten by a strong, fast, heavy team. Yale admits defeat by a good team. However, we should think of a few side-lights upon the situation before settling down to pessimistic comments. Yale was without the services of Captain Jordan, the best line plunger on the squad. It also missed O'Hearn or Becket at quarterback. Neidlinger, converted into a quarterback at short notice and playing his first game in this new position, must be given the credit due him for his valiant attempt's. Miller, a tackle, was missing from the line-up, as was Bench, first substitute for Jordan. The unfortunate occurrence of minor injuries, of which Yale had practically none last year, has weakened the team temporarily to a great degree.

Just a word about the Iowa team. It was a well-drilled group, employing a fast shift from which came plunges by Locke or sweeping end runs by Parkin. The latter accounted for the only score of the game when he slipped around Yale's left end for nine yards and wiggled over for a touchdown.

Iowa played straight football, interspersed here and there with a flat forward pass and two well-executed long passes to the end. In comparison with their forward passing, Yale's was very poor, no passes being completed out of the several attempts made.

#### THE GAME

Before a crowd of approximately 30,000, Cross kicked off for Yale. Locke attempted a line plunge and fumbled, Mallory recovering and giving Yale its first chance. After a plunge, Parkin intercepted a forward pass and ran to his 35-yard line. Here Eddy immediately recovered another fumble and presented Yale with another opportunity. A plunge of two yards, an unsuccessful forward pass, and then Wight tried a

drop kick but missed by a good margin. After an exchange of punts and a few plunges by Iowa, they attempted a drop kick, and also failed. A quick succession of punts followed, Wight's kicks being a little low for the ends to cover properly. Taking the ball in the center of the field, Iowa started its successful advance to the goal line. Parkin went around left end for twelve yards. A forward pass gave Iowa ten yards more and placed the ball on Yale's 20-yard line.

#### SECOND QUARTER

Diller stopped the next play at tackle, but line plunges took the ball to the 10-yard line for first down. Locke plunged for five yards, and Parkin for another yard. Here Iowa was penalized three yards for offside, but on the next play Parkin swept around Yale's left end for a touchdown. Shuttleworth missed the goal after touchdown.

Iowa kicked off, Haas returning the ball to the 30-yard line. A punt followed and Iowa started again. Parkin made ten yards around end. A beautiful forward pass gave them thirty yards more. Yale then recovered a fumble. A punting duel followed, both Minnick and Wight kicking low and long. Haas was hurt on a tackle and Cochrane replaced him. Just before the whistle blew for the first half, Neidlinger carried a punt back to Iowa's 40-yard line.

#### THIRD QUARTER

Iowa kicked off, Neidlinger running the ball back to his 40-yard line. Wight then punted and Minnick returned the kick. Another exchange of kicks took place, Wight getting a pretty punt of fifty yards. On an end run by Parkin, Eddy broke through the interference and cleverly nailed the runner for a 3-yard loss. Yale blocked Minnick's next punt, Wight recovering. Employing a wide formation, Yale swept down to Iowa's 20-yard line in four plays, Neidlinger and Wight alternating in plunges of five to seven yards. A bad pass from center lost ten yards. Then a forward pass failed. Wight missed a drop kick.

Iowa punted, recovered a Yale fumble, and tried an end run. This was stopped prettily by Eddy again. A drop kick failed. Wight punted into Iowa's territory.

#### FOURTH QUARTER

Iowa punted to Yale. After two plunges Wight kicked to Iowa's 30-yard line. Minnick punted back and Neidlinger ran the punt to the center of the field. Here a fumble was recovered by Iowa. Iowa attempted two forward passes, both of which were grounded. Minnick kicked to Neidlinger on the Yale 30-yard line. Yale's gritty attempt to score now took place. Two plunges and a penalty gave first down in the center of the field. Wight went around Iowa's right end for twenty yards. Plunges by Wight and Cochrane placed the ball on the 15-yard line for first down. Two plunges gained but a scant three yards, and then a forward pass was tried. This went incompleated over the goal line. As the ball was put in play on the 20-yard line and Locke plunged once, the whistle blew for the end of the game.

#### YALE (0)

#### IOWA (6)

Eddy.....	Left End.....	Kadesky
Greene.....	Left Tackle.....	Thompson
Cruikshank (Act. Capt.).....	Left Guard.....	Minnick
Landis.....	Center.....	Heldt
Cross.....	Right Guard.....	Meade
Diller.....	Right Tackle.....	Engeldiger
Hulman.....	Right End.....	Hancock
Neidlinger.....	Quarterback.....	Parkin
Wight.....	Left Half.....	Shuttleworth
Haas.....	Right Half.....	Miller
Mallory.....	Fullback.....	(Capt.) Locke

Score by periods:

IOWA	0	6	0	0—6
YALE	0	0	0	0—0

Touchdown—Parkin. Substitutions—Iowa: Rich for Parkin, Krasuski for Thompson, Thompson for Krasuski. Yale: Cochrane for Haas, Lovejoy for Landis, Quaille for Greene, Greene for Quaille, Deaver for Hulman. Referee—E. J. O'Brien, Tufts. Umpire—David L. Fultz, Brown. Linesman—F. E. Birch, Chicago. Field Judge—Joseph Magildsohn, Chicago. Time of periods—15 minutes.

## Campus Views and News

THE annual fireworks about Chapel have already made their appearance. Rebellions, revolutions, and riots! Red flags are suggested; strikes seriously contemplated. Someone says the Dean doesn't know what he is doing. Someone else says he does. The Dean sits placidly. Traditions are labeled "dead." Customs are scrutinized. The old order changeth. It changeth back again. Yale remains conservative.

"Mental Dilemma" and "Lack-of-sleeping-sickness," have become contagious. The Seniors are in a hurry lest they fail to make the best of their one year. The Freshmen are in a hurry to learn what it is all about. Competitions commence with éclat. People work at cross-purposes. The student council meets. It doesn't decide anything. The Freshmen go to Commons. They can't eat anything. The *Lit* is late in coming out. When it does come out it will probably be radical. That will be the straw which breaks the camel's back—when the *Lit* goes radical. Even the Dean might then—

But the whole process is suffused with a kind of sublimity—a remnant, perhaps, of what Elihu Yale first intended his University to be. After all, college life passes, and these last windy autumn days are too ephemeral for us Seniors to waste our wits on questions of red tape and superficial dogma. If we are indeed the forerunners of a great intellectual Renaissance at Yale (and the *News* says that we are), why then, we are glad and proud of it. But the friendships and the hours wasted with a pipe—these things strike deeper into our hearts. There is only one more year now. We leave the Renaissance to the younger generation.

There are three of these younger generations (God knows), and the youngest one is raising "a awful holler" about Commons. We never get weary of talking about Commons here. It exemplifies, in so many respects, the intolerable tyranny of a heartless Faculty. Equality and Fraternity!—yea we have these even unto the nth degree; but where, oh where, is *Liberty*? The Freshmen spend a good deal of time philosophizing about this, and really get more out of it than they do out of the physics or chemistry lab. Seriously, in the Freshman committee recently established, the authorities have dug their very last trench; and if this does not hold, Commons will die and become a big white ghost, whose fairy godmother has somehow forgotten it.

Captain Jordan, Bench, Becket, Blair, Miller, and O'Hearn will be unable to play! Thus ran the *News* headline for Saturday. The unintellectual nine-tenths of the University were smitten with woe. There was nothing else to do about it but go in and fight—and Yale did. Furthermore, any fair-minded critic would be forced to admit that the flaws exposed in the Yale team were not irreparable. They were not intangible flaws—those hobgoblins of the past which nobody could analyse. They were, rather, things like fumbles, shaky interference, lack of polish, and, above all, lack of our first string men. Blame the coaching system if you will, but remember that its mistakes so far are *not* fundamental. The exhibition of ground-gaining, during the last few minutes of play, shows that Yale has a formidable team. The fickle Campus is perhaps disgruntled over the 6-0 score. But, with all its fickleness, it says: "that is the first real football Yale has played this year." What it asks is that outsiders keep their mouths shut, and cease writing obnoxious articles in the evening newspapers. It asks, at this more or less critical juncture, the sincere backing of the alumni. It thinks that after the Harvard game is the only gentlemanly time to give destructive criticism. If any criticism is offered now, it asks constructive criticism. It abhors destructive generalities.

And incidentally we might as well mention here a phenomenon which the College has taken so much as a matter of course, but which represents a very radical change in Yale's athletic point of view. We refer to the recent cut from the football squad of men whose scholastic stand was not up to the mark. Throughout last year, when the athletic authorities were sharpening their swords for battle, the Campus sat in its characteristic way, smoking its pipe, upon the Fence. Suddenly, as not infrequently happens, the Campus saw the light. It realized that there was such a thing as over-emphasis of athletic prowess. Not desiring to go as far to the extreme

as President Meicklejohn of Amherst, it nevertheless decided that a fair and sportsmanlike position ought to be maintained. It no longer believes that athletes should be supported through college merely for the sake of their athletic ability. And it believes that the gateway to athletics can lie only through that needle's eye, otherwise known as a passing grade. These two demands it makes in the interest of sportsmanship.

While on the subject of athletics, we might also mention that the cheering during the Iowa game was extremely good. We have developed a very slow "long cheer" this year, and it seems to be more effective than its garbled and speed-racked counterpart of a few years ago. Of course, in the last few minutes of the game, cheering was superfluous. The teams were fighting it out close to our cheering section. There was tense silence, save for Neidlinger's hoarse voice giving the signals from the field, and the long-continued cheering of the Iowa contingent. The atmosphere was distinctly that of the big games. Our team's whole advance was merely a race against time. When the last effort had been made, in the shape of an attempted pass over the goal-line, the cheering section relaxed, and found itself very weak and very hoarse.

But now term bills are in order, and nobody has any money. These things are a nuisance anyway, growing larger as Yale grows older. Probably the doctor's medical (if not surgical) attention is needed more frequently to keep the poor patient alive. At any rate, the *Lit*, which scorns the Bursar for his crassness and the Dean for his lack of originality, has held its first smoker, in order to remind us that we are intellectuals, even though penniless. Maxwell E. Foster, 1923, Chairman of the *Lit*, and Francis Bangs, '15, addressed what was probably the largest smoker the *Lit* has held in the twentieth century. The smoker was smoked in obscure darkness, but when the electric lights were turned on and the speakers saw for the first time what a vast mob they had been addressing, they were almost terrified. Nor could they perform the miracle of making fourteen ginger-ale bottles refresh sixty throats. The old *Lit* editors will laugh at this. They will say that we are a wag and a liar. But the count is a true one. Sixty! A Renaissance in itself!

The Oxford-Yale debate, held in Woolsey Hall, was successful if only by virtue of the fact that it revealed the utter stupidity of the American system, as contrasted with the English. Our speakers were rather too stiff and formal. They appeared at home only when dealing with statistics; i.e., dollars and cents. The Englishmen, on the other hand, spoke with a charming ease and dressed up their arguments with some delightful humor. However, it is doubtful if this illuminating experience will change the tactics employed by the American colleges in debating. To the average American the facts are the gods.

Up in the attic of Osborn Hall the Playcraftsmen play with their scenery, their stage-lighting effects, their actors, and their audience. Something very vital is represented here, as proved by the growth of this institution during the last year. Like the Liberal Club, it is one of Yale's newest and most successful organizations. Four plays, written by undergraduates, are to be produced on October 25.

R. W. D., 1923.

The following elections have occurred during the week: 1925 Crew Managerial Competition: G. K. Black, J. H. Head, W. F. Sergeant, and Robert Stevenson, 3d. 1923 Honor System Committee of the Junior Class: H. F. Allen, E. F. Blair, G. W. P. Heffelfinger, C. D. Hilles, W. N. Mallory, C. M. Stewart, and I. E. Wight. Captain of University Gym Team for 1923: W. L. Culbert, Jr., 1923. Freshman Commons Committee: J. D. Andrew, S. D. Capen, Jr., T. Fabrian, W. B. Kip, A. S. Lord, A. Milliken, C. L. Peet, and C. F. Stoddard, Jr.

The Berzelius Society of the Sheffield Scientific School announces the elections from the Class of 1924 S. of George Cameron Brock of Kenilworth, Ill.; Valentine Chamberlain Hart of New Britain, Conn.; William Lyle Richeson of New Orleans, La.



## The Alumni

Notices of births, marriages, and deaths, alumni association meetings, dinners, and other alumni activities, and personal notes, are desired for publication. Timely arrival of such information will help to make this department of real interest to its readers. The editors believe that *The Yale Alumni Weekly* completely fulfills its function only when it is of service to the alumni. We shall be glad to give any information or be of aid in any way that is within our power.

### THE YALE ALUMNI WEEKLY

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### Class Dinners

At the New York Yale Club unless otherwise stated.

'09 Friday, November 17  
'18 S.—Saturday, January 6.

*Note:—In order to be accurate, the Alumni Weekly will publish Class Dinner dates in the calendar only upon authorized notice. Class secretaries or chairmen of dinner committees are requested to write directly to the Alumni Weekly when the date of the dinner has been decided upon.*

### Alumni Notes

'61—Oliver McClintock died from pneumonia, at his home in Pittsburgh, Pa., on October 10. He was born October 20, 1839. In his Senior year at Yale he received a first dispute appointment. In 1862 he became engaged in the carpet business with his father in Pittsburgh under the firm name of W. McClintock & Son. The following year his father retired and the firm became Oliver McClintock & Company. Later his brothers, the late Walter L. McClintock, '62, and Thompson McClintock, '70, and Frank T. McClintock, '75, were successively taken into partnership and in 1897 the firm was incorporated as The Oliver McClintock Company of which Oliver McClintock was president. The firm was dissolved in 1914, after one hundred and seven years of continuous business conducted by one family. McClintock built the first office building in Pittsburgh. He had taken a prominent part in the political life of the city and was active in work for municipal reform. He was the oldest living member of the Pittsburgh Chamber of Commerce, being a director of that organization from 1890 to 1914, and since 1892 was a member of its committee on municipal affairs, holding the position of chairman in 1907 and 1908. For several years he was a director of the Civic Club of Allegheny County and he had also served as its vice president. He had been a member

of the executive council of the National Municipal League and since 1916 had been its vice president. He was the first president of the Pittsburgh Y. M. C. A., and president of the board of trustees of the Western Theological Seminary and of the board of the Pennsylvania College for Women. Through his efforts and that of his brother-in-law, the late Albert H. Childs, '61, the Shadyside Academy was founded, McClintock being a charter member of the board of directors. He was an elder of the Second Presbyterian Church of Pittsburgh. He was married June 7, 1866, to Clara Courtney Childs, by whom he had six children. His sons, Norman, Walter and Harvey C. McClintock are graduates of Yale, the first two in 1891 and the last-named in 1903. One of his daughters is the wife of Thomas Darling, '86. The late Washington McClintock, ex-'69, was a brother.

'97 S.—Walter S. Griffith, youngest son of William F. R. and Aline McNair Griffith, died at the age of twelve, at Camp Cudaho, Colchester, Conn., on August 8. His death was due to influenza after being sick less than two days.

'98—Pierre R. Porter has been appointed special lecturer on evidence and taxation in the Kansas City School of Commerce.

'99 and '02 L.—John L. Gilson was renominated for judge of the Probate Court of New Haven at the Republican District Probate Convention held on September 21.

'00 L.—Harry Browning Agard died suddenly, from heart failure, in Westerly, R. I., on September 14, while playing tennis with his son. He was born in Tolland, Conn., June 21, 1877, and studied for two years at Oberlin College before coming to Yale. In his Senior year in the Yale School of Law he received the Munson Prize. Since graduating he had practiced law in Westerly, serving for ten years as town solicitor. Besides his son he leaves his wife, Florence B. Agard.

'01—On August 24 Thomas W. Russell was appointed fuel administrator for the State of Connecticut. He served as fuel administrator for Connecticut during the war and has recently been acting as adviser to the fuel distributing commission which was named because of the coal miners' strike.

'03—Dudley P. Lewis is returning to America after a year spent as director of the Near East Relief in Southern Armenia. Newspaper dispatches report that an official requiem mass was recently sung for him at Jassy, Rumania, as the result of the confusion of his name with that of another in a dispatch regarding the sinking of a small passenger ship in the Black Sea. An official service for the repose of his soul was ordered by the Provincial Government at Jassy, and was attended by numerous officials.

'03 S.—Charles C. Brown has been made office manager of the Barrett

Company, 40 Rector Street, New York City.

'04 S.—J. Mansfield Morse's residence address has been changed to 313 Price Avenue, Narberth, Pa.

'05 and '08 D.—Harry C. York, principal of the Blanche Kellogg Institute, San-turce, Porto Rico, has accepted an appointment to the chair of sociology at Hood College in Frederick, Md.

'05 S.—William McK. Barber is now associated in business with Joost, Patrick & Company, members of the New York Stock Exchange, 61 Broadway, New York City. He lives at the Hotel St. George, Clark Street, Brooklyn.

'06—Roger H. Anderson is now living at 54 Garfield Place, Ridgewood, N. Y. His father-in-law, Mr. Lawrence V. DeForest, died at Goshen, N. Y., on October 1.

'06 S.—Herman C. Beckman is now residing at 3145 Decatur Avenue, New York City.

'07—Ludlow S. Bull has received an appointment on the staff of the Metropolitan Museum of Art in New York City and in January expects to go to Egypt to study some texts in the Cairo Museum, returning in the spring or early summer. He received the degree of Doctor of Philosophy, *magna cum laude*, from the University of Chicago this year, his dissertation being entitled "The Religious Texts from an Egyptian Coffin of the Middle Kingdom."

'07 S. and '08 F.—The present mailing address of Forman T. McLean is Route 4, Chico, Calif. He is connected with the Coastal Botanical Laboratories at the Carnegie Institution at Carmel-by-the-Sea, Calif.

'08—James W. Williams has left the College of Yale-in-China after completing a six-year term there, and is now teaching at Phillips Academy, Andover, where his address is Bancroft Hall.

'08 S. and '11 L.—Stephen Whitney has been nominated for Congress. He is running on the Democratic ticket.

'09—The marriage of Katharine, daughter of Mr. and Mrs. Avon Franklin Adams, and Sydney C. McCall took place in New York City on October 14, the ceremony being performed by Rev. Father T. Lawrason Riggs, '10. John deK. Alsop, '02, Herbert H. Ramsay, '08 S., Joseph K. Hooker, Samuel J. Keator, and R. Selden Rose, all '09, and Reginald Roome, '10, were ushers.

'09 S.—Samuel J. Hammitt is leaving this fall for Japan, where he will open an office for the United Steel Products Company at Osaka.

'10—Kirk Bryan has returned to Washington from a three months' trip to California, New Mexico, Nevada, and Arkansas, for the U. S. Geological Survey. His house address is 1751 Q Street, N. W.

'10 S. and '15 L.—On May 10 Benton



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Baker was appointed referee in bankruptcy for the southwestern division of the district of North Dakota by United States District Judge Andrew Miller. Baker is also a member of the North Dakota State Highway Commission, which recently dedicated a \$1,500,000 bridge across the Missouri River at Bismarck.

'11—A daughter, Sarah Adeline (their second child), was born to Mr. and Mrs. Walter E. Yaggy on April 21. Yaggy is now secretary-manager of the San Angelo (Texas) Board of City Development (C. of C.) and the San Angelo Fair Association.

'11 S.—A daughter was born to Mr. and Mrs. Ferdinand Ritter, of Poultney, Vt., on August 27. She has been named Jane Cary.

'12—R. Donald Moore, who returned to Yale in February of this year and completed his work for the master's degree in June, is now located at Brown University, where he is an instructor in English. He is rooming at Brunonia Hall, 175 Thayer Street, Providence, with Professor Ralph E. Badger, '21 Ph.D. formerly of the Yale economics department.

'12 S.—The marriage of Ruth Elizabeth Ahrens, of Brooklyn, N. Y., and Richard W. Scofield took place on June 3. They are living at 611 Ocean Avenue, Brooklyn, N. Y. Scofield is still with the Packard Motor Car Company of New York.

'13—The son born to Mr. and Mrs. Lawrence Barnes Proctor, of Herkimer Street, St. Albans, Long Island, on September 19, has been named Lawrence Barnes, Jr.

'13 S.—A daughter, Phyllis Randall, was born to Dr. and Mrs. James D. Trask, Jr., of 420 Humphrey Street, New Haven, on July 23.

'13 S.—Luther L. Killam is now located at the American Mills Company in

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is 146 Everit Street, New Haven.

'13 S.—The marriage of Frances Bartholomew, daughter of Mr. and Mrs. Theodore Louis Bristol ('93), and Stanley G. Seccombe took place in the First Congregational Church, Ansonia, Conn., on October 14. Carl Hitchcock, '11, Franklin H. Loomis, '13 S., and Franklin R. Hoadley, '14, were among the ushers.

'13 L.—Oliver B. Huston was nominated for the Legislature in the May primaries on the Republican ticket, running fourth out of thirty-seven candidates for thirteen places. He is engaged in the practice of the law at 709 Chamber of Commerce Building, Portland, Ore.

'14—The marriage of Mrs. Eunice Clapp Carroll, daughter of Mr. and Mrs. Edward Mortimer Ward, and Stuart Holmes Johnson took place at Locust Valley, Long Island, on October 5.

'14—Edward L. Bartlett, 3d, is with Thomson, Fenn & Company, 10 Central Row, Hartford, Conn.

'14—A son, Willard Howard, Jr., was born to Mr. and Mrs. Willard H. Cobb, on September 7. Cobb has been appointed vice president and production manager of the National Surety Company, with offices at 115 Broadway, New York City.

'14—J. Howard McHenry is living at 21 Avon Apartments, Reading Road and Clinton Springs Avenue, Cincinnati, Ohio. Since November, 1921, he has been with the Procter & Gamble Company, after seven months' work at the Baltimore office being transferred to the company's main office in Cincinnati.

'14—Phelps Newberry was elected first vice president of the Reserve Officers Association at the national convention held in Washington on October 4.

'14—Bernard P. Saltman has just been appointed dean of the College of Commerce and Finance in the Bridgeport (Conn.) division Northeastern University. He is engaged in the practice of the law with Arthur B. Weiss, '16 and '21 L., under the firm name of Saltman & Weiss, with offices at 215 Security Building, Bridgeport.

'14—David Brewer Jetmore severed his connection with the Irving National Bank during the past summer and is now employed as assistant to the manager of the Serial Building Loan & Savings Institution, Room 302, Telephone & Telegraph Building, 195 Broadway, New York City.

'14—Francis R. Lowell, who for the past eighteen months has been business manager of the Johnston (Pa.) *Ledger*, became general manager of the Allentown (Pa.) *Chronicle and News* on October 1.

'14—John H. Johnson gives 128 East 35th Street, New York City, as his new home address. He is continuing his work at the Columbia Law School and as aldermanic secretary of the Citizens Union.

'14—E. Winslow Williams may be addressed at 127 East Orange Street, Lancaster, Pa. He is executive officer and assistant sales manager of the United States Asbestos Company.

'14—George Curtiss Job is secretary-treasurer of the Kasunda Supply Company, Inc., dealers in general mechanical supplies, in Syracuse, N. Y. He lives at 731 South Beech Street, that city.

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'14 S.—A daughter, Sarah, was born to Mr. and Mrs. Dwight C. Daniels on August 29. She is their second child.

'14 S.—Charles M. Caldwell has been elected treasurer and general manager of the Flex-Or-Crete Corporation of Boston, Mass.

'14 S.—William H. Taylor has resigned as vice president of the Diamond State Fibre Company, and has been appointed a secretary of embassy in the Department of State. He may be addressed in care of the Racquet Club, Washington, D. C.

'14 S.—The marriage of Mary, daughter of Mr. and Mrs. John H. C. Church, and Donald M. Weston took place in St. James' Episcopal Church, Great Barrington, Mass., on October 7. Philip Weston, ex-'04 S., brother of the groom, C. Gilbert Shepard, '13 S., William S. Bacon, D. Dwight Douglas, Marshall R. Herron, and John S. Pendleton, all '14 S., and George Church, ex-'18 S., brother of the bride, were ushers.

'14 S.—Randolph Payson is in the sales office of the Bethlehem Steel Company in Chicago, Ill. His address is 1254 North Street, that city.

'15—Edward J. Stackpole, Jr., recently returned home from the western Pennsylvania coal fields, where he commanded Pennsylvania National Guard troops on strike duty for seven weeks. Colonel Stackpole's command included his own regiment, the 104th Cavalry, and the 52d Machine Gun Squadron.

'15—Charles P. Kingsley may be addressed at 158 Gates Avenue, Montclair, N. J.

'15—Emit D. Grizzell received the degree of Ph.D. at the University of Pennsylvania in June. His thesis, "The High School in New England," will be published by the Macmillan Company this fall. Grizzell is now assistant professor of secondary education at the University of Pennsylvania.

'15 and '18 S.—John S. Reilly, '15, and Francis R. V. Lynch, ex-'18 S., have organized The Lynnes Company, national selling and distributing agents, with offices in the Cunard Building, 25 Broadway, New York City.

'15 S.—Dr. Clifford S. Leonard has accepted a position as associate pharmacologist in the Hygienic Laboratory of the U. S. Public Health Service in Washington. He may be addressed at 1719 Corcoran Street, N. W.

'15 S.—The marriage of Frances Stevens, daughter of Mr. and Mrs. Reuben L. Keith, and Prentice White took place in St. Paul's Episcopal Church, Des Moines, Iowa, on October 9.

'16—"The Little Book of Society Verse," compiled by Claude Moore Fuess and Harold Crawford Stearns, '16, has been published by the Houghton Mifflin Company.

'16—A daughter, Florence Otis, was born to Dr. and Mrs. Ernest F. Russell, of White Plains, N. Y., on July 24.

'16—Sidney W. Farnsworth's home address is 1760 Harbert Avenue, Memphis, Tenn.

'16—Dr. and Mrs. Harold H. Brittingham have recently moved from Madison Wis., to Cleveland, Ohio, where they may be addressed at 2753 Euclid Boulevard. Brittingham is in the pathological depart-



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ment of Lakeside Hospital and is also teaching physiology at the Western University Medical School.

'16 and '21 L.—Arthur B. Weiss is a member of the law firm of Saltman & Weiss, his partner being Bernard P. Saltman, '14. Their offices are at 215 Security Building, Bridgeport, Conn.

'16—Paul S. Phenix is division freight agent of the Baltimore & Ohio Railroad Company at New York City, with offices at 295 Broadway.

'16—Alexander W. Harbison and Farwell Knapp, both '16, Austin Dunham, '17, as well as T. Merrill Prentice, '21 S., were ushers at the wedding of Miss Eleanor Hills Prentice and Thomas E. Hapgood, which took place on September 30. Mr. and Mrs. Hapgood will be at home, after December 1, at 487 Farmington Avenue, Hartford, Conn.

'16—Willard H. Eckman is a statistician at the main office in Wilmington, Del., of Laird & Company, investment bankers and members of the New York Stock Exchange.

'16 S.—Irving W. Baldwin is in charge of metal mining and coal mining industries at the Westinghouse Electric & Manufacturing Company's New York City office at 165 Broadway.

'16 S. and '20 M.—Dr. Louis H. Baretz may be addressed at 380 Sterling Place, Brooklyn, N. Y., where he is practicing medicine.

'16 S.—Mr. and Mrs. Ernest G. Howes, of Boston and Cohasset, Mass., have announced the marriage of their daughter Helen, Smith 1919, to Aretas O. Barker at Ledgeacres, North Cohasset, on June 24. Alexander M. Hammer, '14, was best man. Mr. and Mrs. Barker are to live at North Cohasset.

'16 S.—Ernest L. Taylor is in the Philadelphia office of Poor's Publishing Company, 897 Drexel Building.

'16 S.—A daughter, Harriet Louise, was born to Mr. and Mrs. Wesley B. Hall, of 406 Shelton Avenue, New Haven, on July 6. She is their first child.

'17—Sidney G. Kelley, formerly with the National Bank of Commerce in New York, is now associated with Colgate & Cox in their bond department. His address is 210 West 90th Street.

'17—Woodruff Johnson is in the credit department of the Chase National Bank, 61 Broadway, New York City. He lives at 128 East 35th Street.

'17—The marriage of Phoebe, daughter of Mr. Frederick F. Norcross, and Richard Bentley will take place in Chicago on December 9. Bentley is practicing law with his father, Cyrus Bentley, '82, under the firm name of Bentley & Bentley at 203 South Dearborn Street, Chicago.

'17—William Adams, Jr., has moved from Utica to Albany, N. Y., and has taken a position as general manager of the Peerless Surfacing Machine Company of Troy.

'17—Prescott S. Bush is with The Hupp Products Company, 777 River Street, Columbus, Ohio.

'17—A daughter was born to Mr. and Mrs. Samuel W. Meek in New York City on October 5. She has been named Priscilla.



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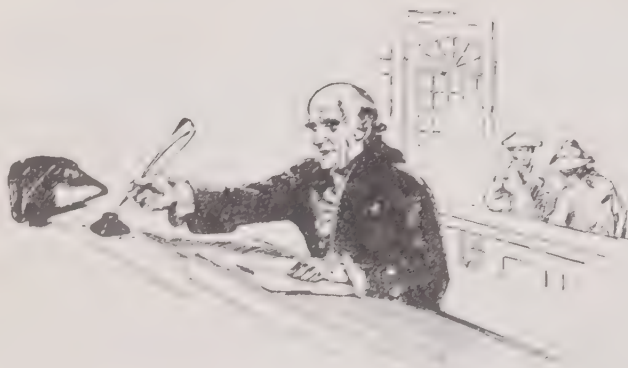
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'17—Asa B. Nelson was admitted to the Massachusetts Bar on September 22, and is now connected with the firm of Gaston, Snow, Saltonstall & Hunt, Shawmut Bank Building, Boston. He lives at 12 Newbury Street.

'17 S.—A daughter, Nancy Elizabeth, was born to Mr. and Mrs. Kenneth A. Reid on July 9. Reid is still with The Equipment Company at Fort Worth, Texas, as vice president and sales manager.

'18—Willis H. Sargent may be addressed at 112½ Onondaga Avenue, Syracuse, N. Y. He is working in the law office of Hancock, Dow, Spriggs & Hancock, Onondaga Bank Building. He was graduated from the Harvard Law School last June.

'18—Dr. Walter R. Mead is an interne on the second medical division at the Bellevue Hospital in New York City, where he will remain until July 1, 1924.

'18—Philip G. Hodge has taken a position with The Macmillan Company, publishers, 64 Fifth Avenue, New York City, as salesman to the retail book stores in New England. His residence address remains 71 Westwood Road, New Haven.

'18—Franklin N. Platt and Robinson Verrill left this country on August 2 on a trip around the world. They do not plan to return until next summer or fall.

'18—John Schubert is engaged in the practice of the law at Room 1614, 27 William Street, New York City. He is living at 17 Vandam Street.

'18—In view of the impending resignation of Maynard Ivison as Class Secretary, it is suggested that the members of the Class read the communication from Minott A. Osborn, Secretary of the Alumni Advisory Board, which is reprinted from the *News* on another page of this issue of the ALUMNI WEEKLY.

'18 and '22 L.—Abraham S. Weissman has opened an office for the practice of law in the Liberty Building, 152 Temple Street, New Haven.

'18 S.—The marriage of Florence Mary, daughter of Mr. Charles J. Bork, and Stanley W. Jacques took place at Christ Church, Lancaster, N. Y., on October 9.

'18 S.—Carl Sholtz is representing the National City Company in the state of Georgia. He may be addressed in care of the company at 66 North Broad Street, Atlanta.

'18 S.—The annual Class Dinner will be held at the New York Yale Club on Saturday, January 6, 1923. "The First Saturday in January" should be put on your calendar under the heading "Recreation." Notices later. Be sure you plan for this.

ex-'18 S.—Russell Dean may be addressed at 19 Lanark Road, Brookline, Mass. He is connected with the Boston office of Dillon, Read & Company.

ex-'18 S.—Francis R. V. Lynch has his office in the Cunard Building, 25 Broadway, New York City. He and John S. Reilly, '15, have organized The Lynnes Company, national selling and distributing agents.

'19—A son, Derrick T., 3d, was born to Mr. and Mrs. Derrick T. Vail, Jr., on July 12. Vail's address is now 50 Williams Street, Brookline, Mass.



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'19—The engagement is announced of Dorothy, daughter of Mr. and Mrs. D. M. Edwards, of New York City, to James Harold Slocum, Jr.

'19 and '22 L.—Arthur L. Puklin has opened offices for the general practice of law with Barnett Berman, '04 L., and Charles Cohen, '14 and '16 L., at 865 Chapel Street, New Haven.

'19 S.—A daughter, Frances, was born to Mr. and Mrs. Richard P. Drew on May 18.

'19 S.—Arthur A. Baker arrived in Washington on October 3 after four months spent in Alaska mapping the country adjacent to the Cold Bay Oil Field on the Alaskan Peninsula.

'19 S.—Paul Field is now employed in the sales and service department of the Vacuum Oil Company, 61 Broadway, New York City. His home address is 9 Prospect Park West, Brooklyn.

'19 S.—The marriage of Ella Elizabeth, daughter of Mr. and Mrs. Eli Manchester, and Carlton L. Dudley took place in the Howard Avenue Congregational Church in New Haven on October 7. Warren P. Smith, '17 S., Theodore V. Hubbard, '18, and Fayette D. Chittenden, 1923 S., were ushers. Mr. and Mrs. Dudley will be at home, after December 1, in Arlington, N. J.

'19 S.—Fenton R. Young, formerly with the engineering department of the Farrel Foundry & Machine Company, Ansonia, Conn., is now with the Packard Motor Company in Detroit, Mich. He may be addressed at 5951 Field Avenue, Detroit.

'20—The marriage of Elizabeth Wanning, daughter of Julius G. Day, '87 S., and Charles Forbes Sargent took place in New Haven on October 7. Richard C. Sargent, '11, was his brother's best man.

'20—Francis Thayer Hobson is an assistant in English at Yale. He is living at 251 Edward Street, New Haven.

'20—A daughter, Mary Jane, was born to Mr. and Mrs. F. Peavey Heffelfinger on June 24. Heffelfinger is with the National Elevator Company, Grain Exchange Building, Winnipeg, Canada.

'20—The marriage of Miss Edith Lyle Carroll and George Littlewood Luthy took place in Springfield, Ill., on September 16. Luthy's address is 102 Randolph Avenue, Peoria, Ill.

'20—Albert A. Meeks has returned to the Choate School as instructor in English and coach of the crew. Last year's crew won the Yale and Harvard inter-scholastic regattas.

ex-'20—Mrs. Helen McDonald, of Brooklyn, N. Y., has announced the engagement of her daughter, Helen Agatha, to J. Paul Bree. Since leaving Yale in the spring of 1919, Bree has been employed in the legal department of the American Telephone & Telegraph Company in New York City. He received the degree of LL.B. at Fordham University last June.

'20 S.—William H. Levin is an instructor in Spanish at the New Mexico Military Institute at Roswell.

'20 S.—The engagement has been announced of Edith Helen, daughter of Mr. Charles E. Heyman, of New York City, to Harold Spear. Their marriage will take place on November 23.

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" 23, 24, 25	Memphis	Peabody
" 26, 27, 28	New Orleans	St. Charles

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'20 S.—Samuel Josolowitz is an instructor in general science and mathematics at the Bristol (Conn.) High School. He is also faculty director of athletics.

'21—Patrick Mallon is now with the Washburn-Crosby Company in Kansas City, Mo.

'21—Stephen R. Kiehel hopes to complete his work for a degree in chemical engineering at the Massachusetts Institute of Technology this year. Mail should be sent to him at 46 Antrim Street, Cambridge, Mass.

'21—William B. Benton has left the National Cash Register Company and is now with Lord & Thomas (advertising agency), 366 Madison Avenue, New York City.

'21—Kenneth Ward is with the Chase National Bank in New York City. His residence address is 11 Garden Place, Brooklyn.

'21—Bryson F. Thompson is superintendent of the loss department of the Security Insurance Company of New Haven.

'21 S.—Edward W. Perry is in the accounting department of the Edison Lamp Works of the General Electric Company. His address is 130 South Grove Street, East Orange, N. J.

'22—Dickron B. Donchian, father of Leon P. Donchian, died in Berkeley, Calif., on September 4.

'22 S.—E. Allen Hendrick is at present connected with the Springfield (Mass.) Republican. His address is 11 Noble Street.

'22 S.—Wentworth F. Gantt may be addressed at 748 McMahan Avenue, Winton Place, Cincinnati, Ohio. He is working for the Procter & Gamble Company, where he is learning the business with several other Yale men of recent graduation, among them J. Howard Houston.

'22 S.—Norris B. Gaddess is recuperating from the severe attack of typhoid fever which prohibited him from taking part in the Commencement exercises last June. When he has sufficiently recovered he will go to Mexico for a time to engage in the oil business. He is well on the road to recovery at the present time.

'22 S.—Raymond W. Young is associated with O. L. Dent in highway construction work and at present is engaged on a five mile concrete highway project between Wood River and Edwardsville, Ill. His address is in care of the Young & Dent Construction Company, Edwardsville.

'22 S.—George W. Jackman is taking the application engineering course with the Westinghouse Electric & Manufacturing Company. He may be addressed at 422 Todd Street, Wilkinsburg, Pa.

'22 S.—Among the members of the Class of 1922 S. who spent the summer in Europe were Emile F. duPont, Whitney B. Hobbs, Herbert F. Leisy, Willis W. Osborne, William A. P. Pullman, and William W. Scoville.

'22 D.—Rev. Daniel C. Troxel is pastor of the College Church at Hiram, Ohio.

'22 D.—Rev. Benjamin F. Leach's address is 62 Adams Street, Ashtabula, Ohio. He is pastor of the Disciple Church.

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Of special interest in the October number is

"THE MENACE OF THE SERMON," by Rev. Francis E. Clark

founder and head of the Christian Endeavor Society and Honorary Editor of *The Christian Endeavor World*. "WAR DEBTS," by R. C. Leffingwell, is a forceful discussion of the part this country should play in bringing stability into world affairs. "SECTIONS AND NATION," by Frederick Jackson Turner, Harvard's famous historian, throws a new light on our own development and future. Other contributors to this number are Henry van Dyke, Emma Ponafidine, Zona Gale; there are poems by Edna St. Vincent Millay and John Hall Wheelock; and book reviews by Moorfield Storey, Wilbur Cross, Robert Herrick, etc., etc.

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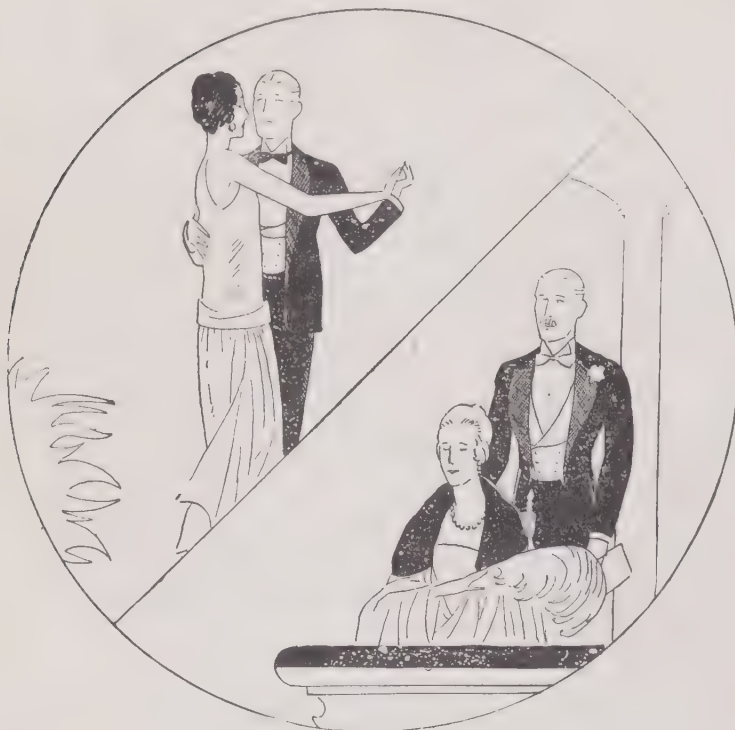
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## Do Your Social Engagements Require a Dress Suit?



Nowadays the average man who dances about in cabarets, dines and goes to a play with a small party of four or six, or plays bridge with friends, is properly dressed for the evening with a white waistcoat and his dinner jacket. Dress clothes are only absolutely necessary for such occasions as formal balls, evening weddings, boxes at the opera and official or diplomatic occasions. If such events are not regular occurrences in your life it is not necessary to include a dress coat

in your wardrobe. A dinner jacket is no longer considered informal attire, as in the old days, when it was originally worn by the bachelor and called a "smoking jacket."

If you are interested in any question of dress or etiquette write "The Well Dressed Man," care the YALE ALUMNI WEEKLY, and your letter will receive prompt and careful attention.

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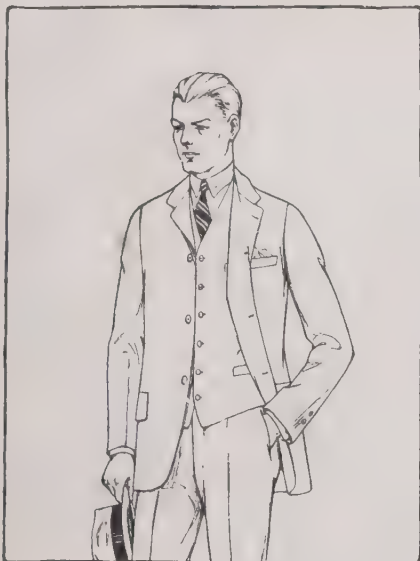
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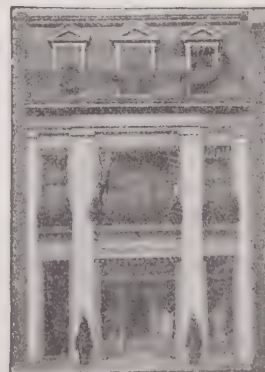
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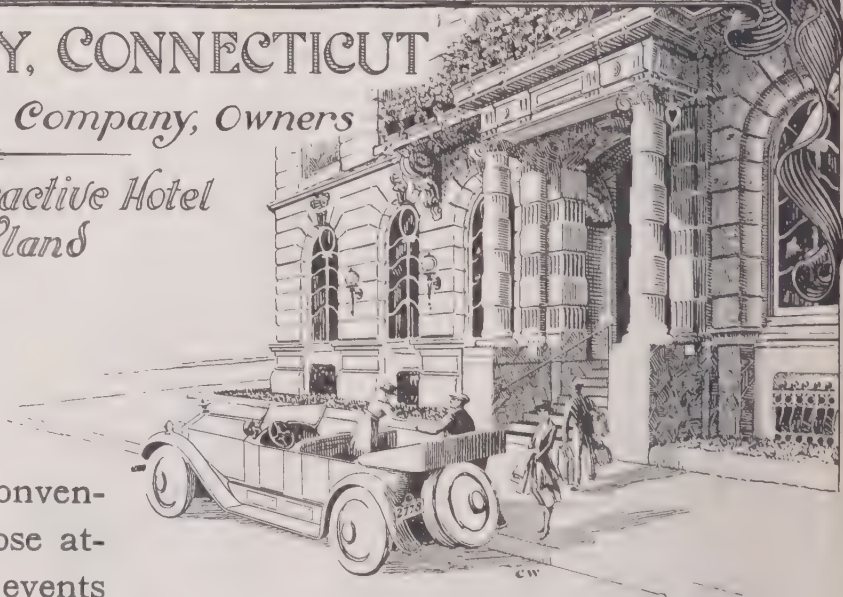
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